WISDOM

THE MAGAZINE OF KNOWLEDGE FOR LIFETIME LEARNING AND EDUCATION

EDUCATOR JOHN HARVARD

PUBLISHED BY
THE WISDOM SOCIETY

WISDOM OF THE HARVARD CLASSICS

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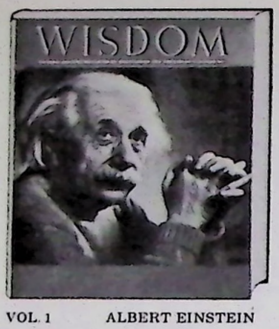

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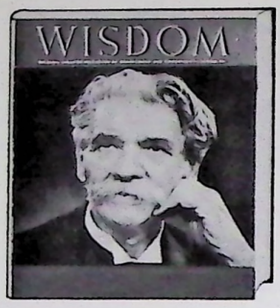

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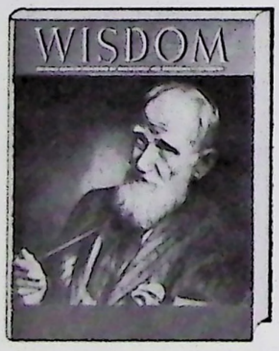

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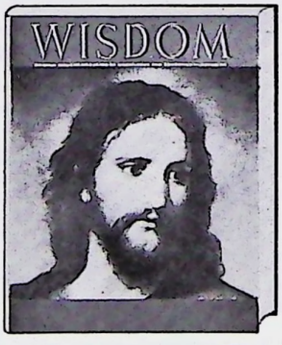

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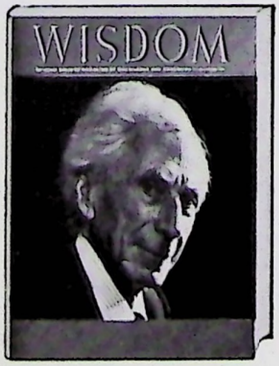

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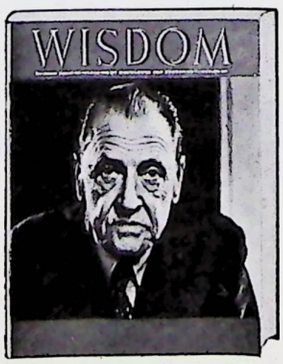

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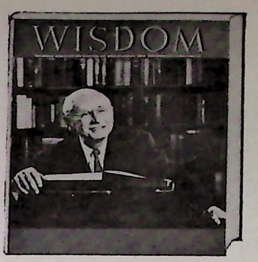

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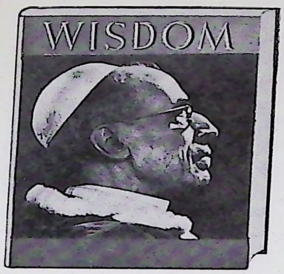

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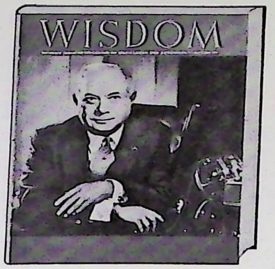

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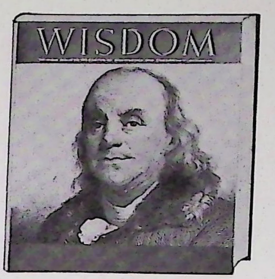

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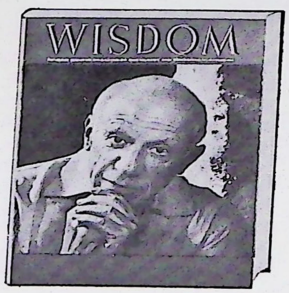

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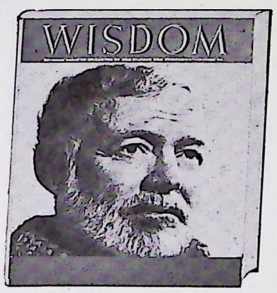

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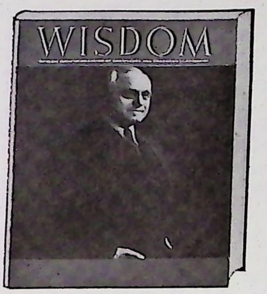

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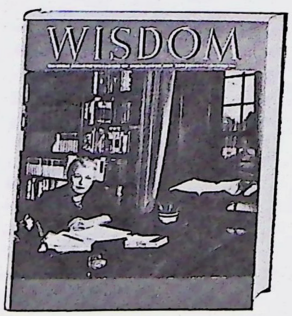

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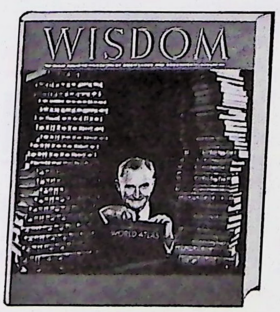

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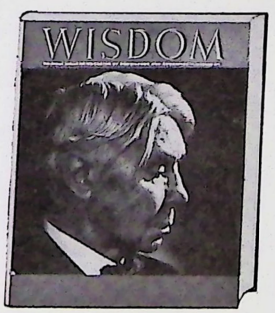

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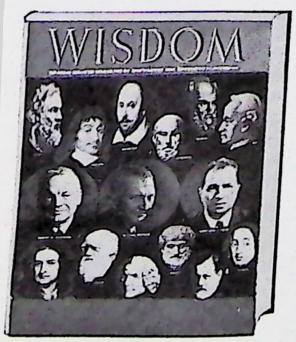

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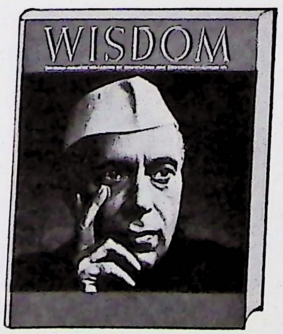

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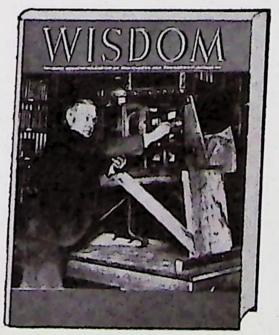

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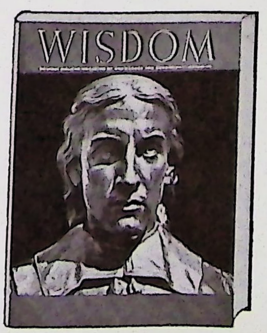

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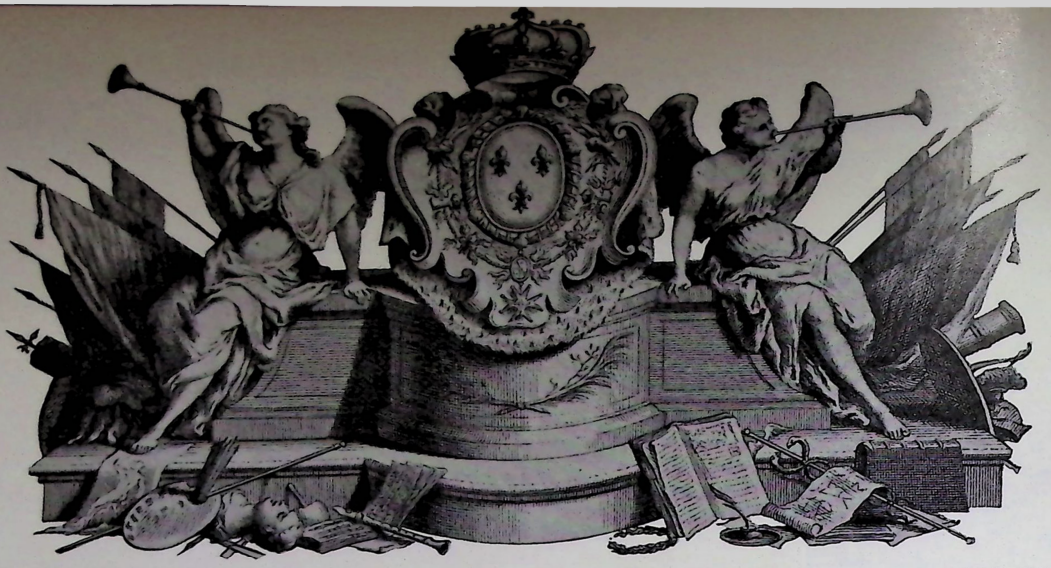

LEON GUTTERMAN
Editor and Publisher

IN THIS VOLUME OF WISDOM:

THE STORY OF HARVARD UNIVERSITY

THE STORY OF THE HARVARD CLASSICS

BIOGRAPHIES OF GREAT AUTHORS OF THE HARVARD CLASSICS
AND
THE WISDOM OF THE GREAT MINDS OF THE HARVARD CLASSICS

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HOMER	MONTAIGNE	SHELLEY
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CHAUCER	MILTON	WHITMAN
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February 1961

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The Wisdom Society maintains a permanent editorial staff to research, write, illustrate, edit, and publish WISDOM MAGAZINE, and to conduct educational research studies in all fields of knowledge. The Wisdom Society is completely independent and occupies a position of unusual freedom. It is not related to or connected with any other publishing company, commercial business, educational institution, philanthropic foundation, or religious group. An educational institution of high integrity, it is non-sectarian and non-political, and is free from the controls of needing to slant editorial policies to the judgment and the prejudices of businessmen, advertisers, and pressure groups. The Wisdom Society furthers the practice of American democracy by recognizing no barriers of race, color, or creed. MEMBERSHIPS: Annual membership entitles all members to six volumes of WISDOM MAGAZINE. Memberships: United States, U. S. Possessions, Canada and Mexico: 1 Year $15. All other countries: 1 Year $25. 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The next year, the next decade, in all likelihood the next generation, will require more bravery and wisdom on our part than any period in our history.

John F. Kennedy

John F. Kennedy is the most distinguished living alumnus of Harvard and the sixth President of the United States to have graduated from Harvard University. A dedicated American, a Harvard LL.D., a Pulitzer Prize winner, and an intelligent and conscientious leader of men, a dynamic thinker with great intellectual interest, he has done much to encourage the improvement, growth and advancement of American education. A man of energy and integrity dedicated to the highest principles of public service, he has brought great credit to Harvard in his brilliant and useful career. His intellectual capacity and excellence of mind have brought him world-wide respect and many responsibilities and high honors. A vigorous and effective fighter for democracy and for the freedom of the mind and spirit, he conveys to people a deep love and respect for knowledge and wisdom. His involvement in education is so sincere, his interest in learning so constant, that his energetic and imaginative influence on American education is destined to be considerable in the years to come.

A LETTER FROM THE PUBLISHER

THE love of wisdom is a love which requires neither justification, apology, nor defense. It is a good thing in itself: a possession to be thankful for, to rejoice over, to be proud of, and to sing praises for. With this love in his heart no man is ever poor, ever without friends, or the means of making his life beautiful and happy. In prosperity or adversity, in joy or sorrow, in health or sickness, in solitude or crowded cities, wisdom is never out of place, never without the power to comfort, console and bless.

It is better to possess this love than to inherit a million dollars, for wisdom brings wealth which money can never buy, and which power is impotent to secure. For the lover of wisdom the philosophers discourse, the poets sing, the historians unfold the wonderful march of life, and the searchers of nature reveal the secrets and mysteries of creation. No matter what his position in life may be, the lover of wisdom is the richest and the happiest of all men.

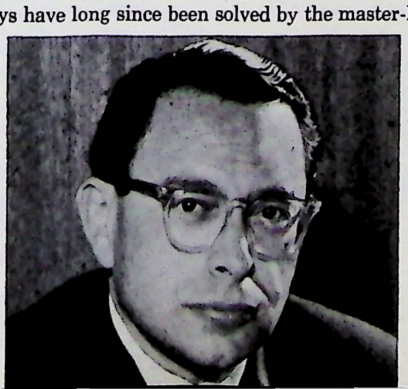
The true equalizers in the world are books; the only treasure-house open to all comers is a library; the only wealth which will not decay is knowledge. To live in this equality, to share in these treasures, to possess this wealth, and to secure this jewel may be the happy lot of everyone. All that is needed for the acquisition of these inestimable treasures is – the love of books.

Without the love of books the richest man is poor; but endowed with this treasure of treasures, the poorest man is rich. He has wealth which no power can diminish; riches which are always increasing; possessions which the more he scatters the more they accumulate; friends who never desert him, and pleasures which never die.

This special edition of Wisdom pays tribute to the world-famous collection of the world's greatest books – *The Harvard Classics* – on its fiftieth anniversary. Edited by Dr. Charles W. Eliot, for forty years President of Harvard University and honored as one of America's greatest scholars and educators, *The Harvard Classics* is not just a collection of books. Nor is it a digest. Far from it. There is no other set of books in existence today like it. It offers the most comprehensive collection of the greatest works produced in the history of mankind.

How these great minds freshen up the spirits! How they take you out of the humdrum state you are in! You are the inheritor of whatever has been discovered by persevering labor, or created by inventive genius. The wise of all ages have heaped up a treasure for you! You could spend thousands of dollars on a home library and still not own the great collection of masterpieces found in this one set of books. *The Harvard Classics* are accepted by the voice of all mankind as matchless and immortal. They are at hand for every man, in his every mood, whatever his tastes or acquirements. They have a daily and perpetual value, but the music of them has to sink into the soul by continual renewal. We have to live with them and in them, until their ideal world habitually surrounds our real world; and their great thoughts have to stir us anew daily, and their generous wisdom has to warm us hour by hour.

The Harvard Classics opens new realms of inspiration, encouragement, stimulation and endless enjoyment. Besides its priceless educational value, these great intellectual treasures beckon you to relax and enjoy its vast wealth for a lifetime of reading pleasure. They are always at hand and always at your disposal. Consider what you have in *The Harvard Classics*. A company of the wisest and wittiest men that could be picked out of all ages and all countries in three thousand years have set in best order the result of their learning and wisdom. The little questionings of our minds, these little difficulties in our ways have long since been solved by the master-knowers of the problems of life. Great authors, all worthy individuals, every one of them – bright-faced friends looking as fresh as if they had received the gift of youth and immortality. Modest men all, and the most mannerly of companions – they never speak unless spoken to. Generous men all; they never refuse the asker, and are accessible at all times and in all moods. They dwell together in unity and in one company, and work for the world's good, each in his special way, without ever giving offense. They will not question your dress, your wealth, or your social standing. They will but ask of your mind, "Are you ready?" If it is, they will come to you as friends with outstretched arms. They will give you the riches of their inexhaustible treasure-houses; they will charm you with the magic of their thoughts; they will endow you with the gifts of knowledge; and they will bless you with the strength of their wisdom.



In *The Harvard Classics* you can travel with history's most daring adventurers; hear the most eloquent orators; you thrill to the greatest plays of all time. You search out nature's innermost secrets with eminent scientists; scan the heavens with astronomers who actually risked their lives by smashing century-old traditions. You march into battle with the world's most renowned men of action. You listen to the most inspiring poetry ever written. Beginning at the dawn of history, a cavalcade of kings and commoners, soldiers and scholars, playwrights and poets sweep down through the centuries to modern times. In *The Harvard Classics* is all the drama and excitement of ideas and the pang of deepest emotion that make up not merely one life, but the life of the world itself. It is the adventurous pageant of civilization – and you the reader, and the delighted spectator!

The Harvard Classics bring to you the wisdom of the centuries, what man has thought, felt and achieved in every field of his endeavor. Here is the record of man's inventions, discoveries and imagination throughout the ages. The knowledge contained in this mind-stimulating "university of books" gives you the broad viewpoint and the culture that are the tools of success in modern business and social life. Here the most brilliant minds give you widely differing views of education – the most comprehensive study of education as viewed by great thinkers through the centuries, whose writings form the basis of our present day precepts and systems of education.

Unfortunately, a good many people do not take much account of books in this game of life we are playing. They prefer getting wisdom at first hand – with the result that half their lifetime is wasted in finding out for themselves that which books could have taught them in a few years, had they the patience to sit at the feet of the truly wise men. I am not undervaluing the virtue of experience; but I do feel strongly that most people miss the real virtue of books. Literature is less than life, but literature is one of the most powerful teachers in life. We go to wise, friendly men for their wisdom of experience; but what, after all, are books if they are not the embodied thoughts of men's deepest experiences? What a pity that most people do not know what a power of immediate pleasure and permanent profit is to be had in good books! The books which help you most are those which make you think the most. The hardest way of learning is by easy reading; every person that tries it finds it so. But a book that comes from a great thinker – what treasures it brings to every mind, scattering the seeds of truth, justice, love, and wisdom to bless the world in ages yet to come!

Happy is he who, when the day's work is done, finds his rest, solace, and recreation in communion with the great minds of the present and of the past – in study, in literature, and the enjoyment of pleasures which are to be derived from books. How little of the noise of this nervous, chaotic world enters into a library, how hushed are the foolish voices of the world's hucksterings, banterings and bickerings!

Devote your time to other people's thoughts. Lose yourself in other men's minds. Free the presence of the power which gives immortality to human thoughts and actions. Catch the flame of enthusiasm from all ages and nations. What a treasure is the possession of a great man's mind when he is no more! You have but to desire, and you may possess yourself of wisdom!

Leon Guttenman

EDITOR AND PUBLISHER

THE STORY OF HARVARD

John Harvard

Statue of John Harvard by Daniel Chester French. Born in England in 1607, Harvard received an M.A. degree in theology from Cambridge University in 1635 at the age of 27, came to America 2 years later and took up pastoral duties in the Charlestown settlement of Massachusetts Bay. When he died in 1638, he had not yet reached his thirty-first birthday. His will bequeathed his library and half his estate to the College. The name of Harvard was adopted by the College the year after his death—making the name of Harvard immortal.

Harvard was the first college established in our land and Harvard's concept of higher education in the Seventeenth Century went as far as Americans could then go. In the centuries following, Harvard has ever been among the first. American scientific activity had important beginnings here in the early Eighteenth Century, and by the end of the century one of the nation's first graduate schools had been established at Harvard. A hundred years later Harvard was busy working with a few other institutions to bring to America that higher "higher learning" on which the nation's present widespread university effort rests.

In a constantly changing world a university's attention can never properly be limited to the ordinary and familiar, nor its allegiance confined to traditional values not freshly won. A university's major task is to respond to the deepest needs of its time, and now as in the past a university will be measured by its capacity and willingness to do this. Our time calls for knowledge, technical and humane, for understanding and fresh creative intelligence, and beyond this, for new idealism, hope, courage, resolution, and concern for others – above all for increased ability to live constructively with others without sacrifice of value or loss of individuality.

Harvard is growing in her capacity and her will to meet such need. She continues to do her work by recalling values on which individuals in earlier times built creative lives, by seeking fully to understand them, and by stimulating individuals now to enter into them afresh and possess them. At the same time she is excitingly at work pointing to things to come, turning to new pursuits, forwarding knowledge, and seeking to make its new acquisition relevant to the affairs of men. Always Harvard has been changing, adapting, leading, seeking to make herself increasingly useful to individuals and to the nation.

Nathan M. Pusey

Nathan M. Pusey, President of Harvard.

GREAT visions of great men live on and serve mankind, not only in their spiritual legacies, but also when these visions are expressed in physical form – buildings, books, bequests. An obscure preacher of Charlestown, Massachusetts, would be unknown today, had he not perpetuated the name of John Harvard by the gift of a library and half his inheritance "towards the erecting of a Colledge." At Harvard there are many great names that will be forever identified with this institution because of generous gifts of buildings. "To advance learning and perpetuate it to posterity" was the purpose of Harvard's founding fathers.

Harvard University is many places and many things. It is the land and the buildings in Cambridge's old College Yard, an observatory in South Africa, a tropical botanical garden in Cuba, an experimental forest in New York State and a center for Byzantine studies at Dumbarton Oaks in the District of Columbia. It is libraries and laboratories, museums and classrooms; it is a tradition and a point of view. It is, most of all, people – eleven thousand students and four thousand faculty members.

Harvard is the oldest institution of higher education in America and its history spans the entire development of this country. It has maintained, over three centuries, an extraordinary vitality and a constant awareness of changing conditions. Its ability to survive and grow strong over these three troubled centuries, as well as its deep roots in the American past, have given it an unusual mixture of perspective, confidence and stability, with clarity and continuity of purpose.

From the original "Colledge on the Charles" founded in 1636, Harvard has grown during the last century and a half to become a complex of world-famous professional schools. The process began with the founding of the Harvard Medical School in 1782. The Divinity School was founded in 1816, the Law School in 1817 and the Dental School in 1867. Other professional schools came later: Business Administration in 1908, Education in 1920, Public Health in 1922, Design (Architecture, Landscape Architecture, City and Regional Planning) in 1936 and Public Administration in 1937.

Notwithstanding the size and the complexity of this great institution, the heart of Harvard University remains, as always, the undergraduate College. The College exists for the student who wants to become a liberally educated man. It is a college for those who feel the need for broad development of their powers, for greater understanding of their world and for an enriched cultural life. The College itself, like the University, is the end product of a long process of evolution.

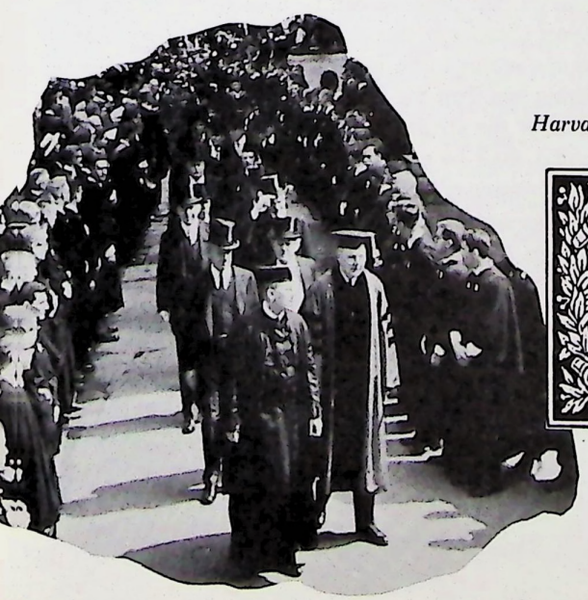
Among the distinguished features of the College's progress are the tutorial system of instruction and the House Plan. The tutorial system

of instruction, introduced forty-six years ago, is unique among American colleges. It is designed to provide the desired balance to course instruction and to enable the student to broaden and deepen his understanding in his own field. This highly individualized form of instruction has the special educational values which accrue from it in a college which is strongly opposed to the increasing common mass-production methods of American higher education. In his tutorial work, the student is forced to read and to think for himself, to express his own ideas both orally and in writing and to have them criticized by his fellow students and teachers. Thus, tutorial work has an active, participating individual quality particularly important for the fullest development of each student's powers. It also has the great additional value of providing an ideal relationship between the teacher and the student and guarantees that the latter will be known as an individual human being and will therefore have access to informed advice.

The House Plan is Harvard's answer to the problem of maintaining a collegiate way of living in a Twentieth Century college of forty-four hundred students. The plan, in effect, divides the College into a number of self-contained communities where most of the student's life takes place during the last three years of his studies. The house provides the ideal basis for the kind of informal, friendly student-teacher relationship which is so valuable for liberal education. With this plan, Harvard offers a unique combination of the advantages of the great university and the values of the small college. It provides a basis for social life, athletic activities, close and informal contact with teachers, understanding and informed handling of personal problems and an opportunity for participation and leadership in the college community. It is the House Plan, which is fundamental in the Harvard scheme of education, together with the closely related tutorial instruction, which distinguishes Harvard from other American colleges. As a university, it offers a distinguished faculty, expansive libraries and laboratories, a wealth of courses of instruction, diversity of students, freedom and intellectual stimulus and constant contact with the outside world, which only a great university can adequately provide.

Harvard's first President — Henry Dunster — was also its entire faculty; Harvard's faculty today is one of the world's largest and greatest, distinguished both in teaching and scholarship. Every important field is represented and every permanent member of the faculty is both a scholar and a teacher. It is Harvard's belief that good teaching and scholarship go hand in hand — that, in fact, you cannot have first-rate university teaching unless you have a faculty of productive scholars. At Harvard, the same eminent scholars who are pushing back the frontiers of knowledge and understanding are also teaching, tutoring and serving on the house staffs. Such men, combining their efforts in the Harvard environment, have the power in their teaching to open up new worlds of learning.

Serving the faculty and the students is a complex of laboratories of science and engineering, astronomical observatories, botanical institutions, museums of natural history, medicine, art and archaeology, institutes of geographical exploration, hospitals, clinics and the greatest and most magnificent university library in the world. The University Library, consisting of the College library and the libraries of the Graduate Schools, contains over six million volumes and is the largest university library in the world.



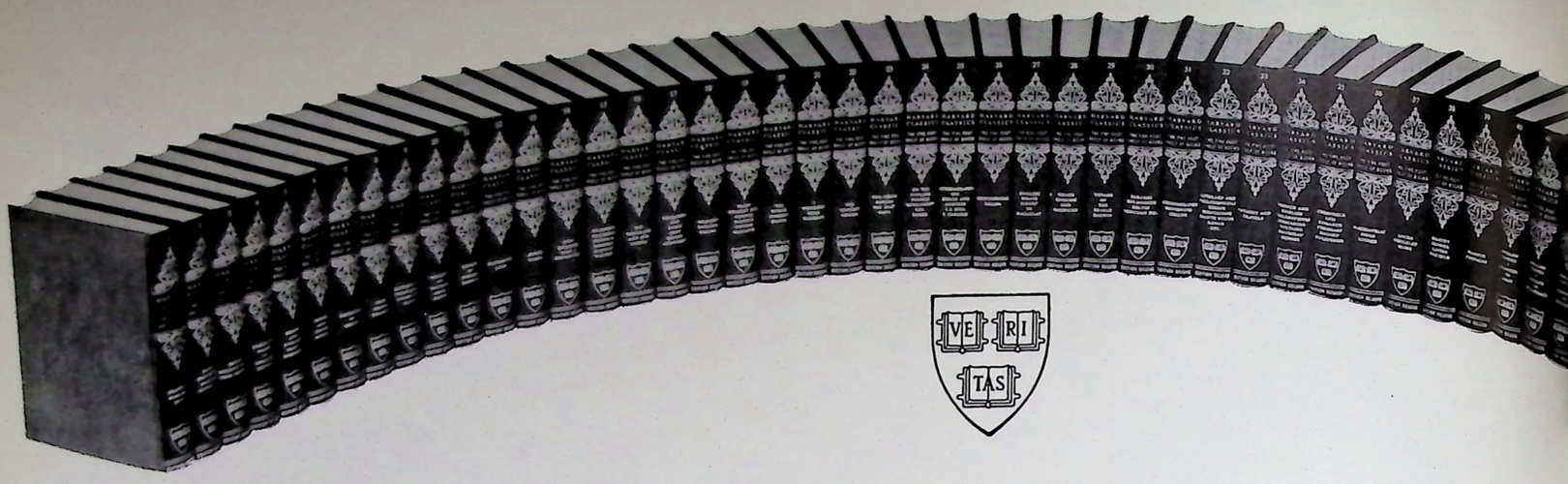
Harvard's motto, "Veritas," means truth.

The special quality of the education a college provides is the result not only of its curriculum, teachers and resources, but determined also by intangible factors: tradition, spirit, atmosphere and ways of doing things. One cannot describe such complex intangibles adequately in words, but the heart of the Harvard tradition is freedom. Freedom has three major aspects at Harvard: first, the University's freedom from outside control, political or otherwise; second, the freedom of the faculty to search for truth and to express truth as it sees it (the Harvard seal is *Veritas*); and third, the freedom of the students, a freedom which exists within a framework of broad requirements.

The Harvard spirit encourages the student to follow his own interests and enthusiasms and to develop his special talent without fear of being thought peculiar. He is encouraged to be an individual — himself. The hallmarks of the Harvard man are individualism and independence, essential qualities in a democratic society. The Harvard tradition is a powerful influence for maturity. Because of its freedom and the diversity and individualism which accompany it, Harvard is more like the adult world. Four years at Harvard offer the challenging and not always easy experience of growing up — socially, intellectually and morally. This is the most valuable kind of preparation for facing the complexities and challenges of the world, a world where diversity and conflict of point of view are the rule and no one can tell the individual citizen what to believe.

Harvard exerts on its students a powerful molding influence, but it is not an influence for outward conformity: it is an influence for tolerance, independence, respect, intellectual activity and the right to disagree. Harvard's practice is based on a profound belief that freedom, diversity and individualism are positive entities, the essence of the American democratic way of life, and that these should, therefore, be an integral part of the student's experience at the University. ♦

THE Harvard Classics



51 beautiful volumes, 302 immortal authors, 418 masterpieces of literature—22,407 pages, a Planned Reading Guide, Explanatory Notes, Glossaries, Introductions, a Complete Reference Index to 76,000 subjects.

THE HARVARD CLASSICS were prepared with one purpose in view: to enable every man, woman and child to profit in full measure from the writings of the immortals. The wisest, the wittiest, the most interesting minds of all ages and every land afford entertainment in endless variety, inspiration and stimulation of mind. They carry you forward upon that road to the high goal toward which all of us are making our way.

The Harvard Classics are "all things to all men." They are universal in their appeal and universal in their power to bestow pleasure, self-satisfaction and the joy of mental growth to each man, woman and child with impartiality and in infinite variety.

Magazines, newspapers, the books of the day—all pall upon us with their deadly monotony of the commonplace. We want something to carry us out of ourselves, to take us a million miles from our humdrum existence, to stimulate our minds to fresh endeavor, to give us a new viewpoint upon our problems, and to enable us to get a fresh hold upon ourselves. It is then that *The Harvard Classics* find their place. They meet every need, they entertain when no other book can, they exhilarate and they satisfy. They bring to you the rare pleasure of commingling with great minds; they feed your mind with stimulating thoughts; they turn your mind into fresh channels. *The Harvard Classics* touch every facet of human interest. You can turn to the *Arabian Nights*, to the explorations of Drake and Raleigh, to the adventures of Ulysses, to the homely philosophy of Franklin, to Froissart's entrancing *Chronicles*, to the breathless poems of Browning, to the writings of the prophets of the mystic east, to the glorious moving prose of Burke and Macaulay, and so on through the great classics of the ages.

Dr. Charles W. Eliot, acclaimed as one of America's greatest scholars and educators, was eminently fitted to select, out of the world's literature, a well-rounded library of liberal education—depicting the progress of man observing, recording, inventing and imagining from the earliest historical times to the present day. "Before the reading plan represented by *The Harvard Classics* had taken definite form," said Dr. Eliot, "I had more than once stated in public that in my opinion a five-foot shelf would hold books enough to afford a good substitute for a liberal education to anyone who would read them with devotion, even if he could spare but fifteen minutes a day for reading. P. F. Collier & Son Company proposed that I undertake to make a selection of fifty volumes, which would approximately fill a five-foot shelf, and be well adapted to accomplish the educational object I had in mind. I accepted the proposal. The work of selection extended intermittently over nearly twelve months, for the question of exclusion or inclusion of each item had to be carefully considered from every possible angle. It was further proposed that the set be called *The Harvard Classics*. In view of this proposed name, and of the fact that I had been President of Harvard University for nearly forty years, I asked the President and Fellows of Harvard College if they saw any objection, from the point of view of the University, to my accepting the proposal of P. F. Collier & Son Company. The Board replied unanimously that they saw no objection and that, in their judgment, the undertaking, if well carried out, would prove a useful one from the educational point of view.

"My aim was not to select the best fifty, or best hundred, books in the world, but to give a picture of the progress of the human race within historical times, so far as that progress can be depicted in books. The purpose of *The Harvard Classics* is, therefore, one different from that of collections in which the editor's aim has been to select a number of best books; it is nothing less than the purpose to present so ample and characteristic a record of the stream of the world's thought that the observant reader's mind shall be enriched, refined and fertilized. My task was to provide the means of obtaining such knowledge of ancient and modern literature as seemed essential to the Twentieth Century idea of a cultivated man. The best acquisition of a cultivated man is a liberal frame of mind or way of thinking; but there must be added to that possession acquaintance with the prodigious store of recorded discoveries, experiences and reflections which humanity in its intermittent and irregular progress from barbarism to civilization has acquired and laid up. Liberal education accomplishes two objects. It

Dr. Charles W. Eliot, forty years President of Harvard University – one of America's greatest scholars and educators and Editor of The Harvard Classics.

The WISDOM SEAL OF APPROVAL *and the* WISDOM AWARD *for 1960 have been awarded to The Harvard Classics in honor of its 50th Anniversary and in tribute to its "Distinguished Contributions to Knowledge and Education."*

produces a liberal frame of mind, and it makes the studious and reflective recipient acquainted with the stream of the world's thought and feeling, and with infinitely varied products of the human imagination. It was my hope and belief that fifty volumes might accomplish this result for any intelligent, ambitious and persistent reader, whether his early opportunities for education had been large or small. Such was the purpose with which I undertook to edit *The Harvard Classics.*"

All the main divisions of literature are represented in *The Harvard Classics.* Chronologically considered, the series begins with portions of the sacred books of the oldest religions, proceeds with specimens of the literature of Greece and Rome, then makes selections from the literature of the Middle Ages in the Orient, Italy, France, Scandinavia, Ireland, England, Germany and the Latin Church. It includes a considerable representation of the literature of the Renaissance in Italy, France, Germany, England, Scotland and Spain and—arriving at modern times—comprehends selections derived from Italy, three centuries of France, two centuries of Germany, three centuries of England and something more than a century of the United States.

The collection illustrates the variations of literary form and taste from century to century, the wide separation in time of the recurrent climaxes in the various forms of literary expression in both prose and verse and the immense widening of the range and scope of both letters and science during the Seventeenth, Eighteenth and Nineteenth Centuries.

The Harvard Classics bring to your side, in the comfort of your home, a liberal education, entertainment and counsel of the greatest men the world has ever seen. These men are the makers of civilization, the shapers of history. You live with them through past ages; you know their achievements; you travel with them, discover with them, hear their immortal sayings, listen to their profound logic, thrill to their beautiful poems and stories.

The world's immortals stand ready to take you into their confidence. You can live with them day by day. You can watch Cellini—wonderful combination of artist and knave—in his dealings with princes and pontiffs, his love affairs and his duels. You can read the letters of Pliny the Younger, in which he asks whether he shall destroy the "sect called Christians," and those describing the destruction of Pompeii. You can stand with Cicero in the Roman Senate while he denounces Cataline. You revel in the delightful humor of the eccentric *Don Quixote,* who gaily set forth to battle windmills, believing that they were giants.

You will thrill again to the adventures of the Boy Dana, standing on the windswept deck of his sailing ship as she encountered the hazardous passage around Cape Horn. You will respond to the lilt of Herrick's poem, as he writes, "Gather ye rosebuds while ye may, Old Time is still a-flying." You will read the fascinating oriental adventures to be found in *The Thousand and One Nights.* You can see Franklin hanging out the lantern in front of his house, the first street light in America. You can live with the greatest men in the intimate personal concerns of their daily existence. There is in all literature no greater pleasure than this. By opening the pages of a book, to transport oneself in a second into the age of Pericles or the Gardens of the Medici at Florence, is the modern version of Aladdin's lamp and makes one master of treasures more rare and lustrous than those which adorned the palaces of Bagdad.

So vast is the range of *The Harvard Classics* that they touch every phase of human interest. They tell of the great discoveries and inventions of the ages, the epoch-making progress of our world in science and medicine, and they relate the history and development of our laws, our educational systems and our humanitarian reforms. They present the supreme works of three hundred and two of the world's immortal, creative minds; essays, biography, fiction, history, philosophy—the supreme writings which express man's ambitions, hope and development throughout the centuries.

All selections in *The Harvard Classics* are preceded by an introductory critical essay which calls attention in a most fascinating and illuminating manner to the chief facts in the life of the author and how he came to write that particular book. You are told of the writer's personal traits, his struggles and his triumphs which helped to mold his life and the contribution he has made to world literature. This skillfully written essay is a "critique" of the particular selection that follows, establishing its place in literature and estimating it in comparison with other works by the same author. Lastly, it suggests why you—as a cultivated man or woman—should read it. You are told how much to believe of Cellini's famous, bragging *Autobiography,* why Sir Walter Scott was forced to write from morning to midnight and, to give still another instance, the circumstances surrounding Samuel Johnson's bitterly ironic letter to one of the greatest nobles of England, Lord Chesterfield.

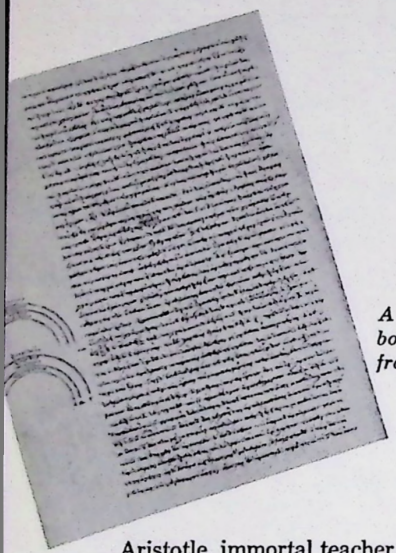
In selections such as the books of the *Bible,* you are told what is most important to look for in these classics. Full explanation is made of the contents of a piece and an appreciation of the beauty and power of the selection is generally given, so that you may more readily perceive its merits. Comparisons are frequently made between one work and another. These are of untold assistance in giving you a broad view of a certain period or of allied forms of literature and science.

If you are making a study of any given subject, you will often find that the Introductory Lectures furnish you with information which you can obtain nowhere else. By their variety, their simplicity of statement and their fullness of detail, these critical essays are amply fitted to supplement the selections, adding greatly to your interest, and will help you extract the greatest benefit from them. This is really obtaining university instruction at home, and more than that, by the greatest teacher of one of the greatest universities.

The Harvard Classics free you from the limitations of your age, of your country, of your personal experiences; they give you access to all ages, to all countries, to all experience. They take you out of the rut of life in the town where you live and make you a citizen of the world. They offer you the companionship of the most interesting and influential men and women who have ever lived; they make it possible for you to travel without leaving home and to have vacations without taking time from your work. They offer you friends, travel, the knowledge of life; they offer you a liberal education and the means of making your life what you want it to be. ♦

GREEKS

Homer's "Iliad" celebrated the heroes of the Trojan War – Menelaus, Paris, Diomedes, Odysseus, Nestor, Achilles and Agamemnon.



A diagramed manuscript page from the third book of Aristotle's "Meteorologica," which dates from the 9th or 10th Century.

ARISTOTLE

Aristotle, immortal teacher and greatest of the Greek philosophers, was born in Stagira in 384 or 383 B. C. and died at Chalcis in 322 B. C. He studied for almost twenty years at Plato's Academy and probably taught rhetoric and other subjects there for some years. After leaving the Academy, Aristotle became tutor to Alexander the Great. He later founded the Lyceum at Athens, which continued for many centuries after his death and thus he made an important contribution to education in the ancient world. Research carried out by Aristotle and his students led to many discoveries in the natural sciences. His great writings include *Metaphysics, Poetics, Rhetoric, Ethics, Politics* and *On Philosophy*.

Philosophy is the science which considers truth.

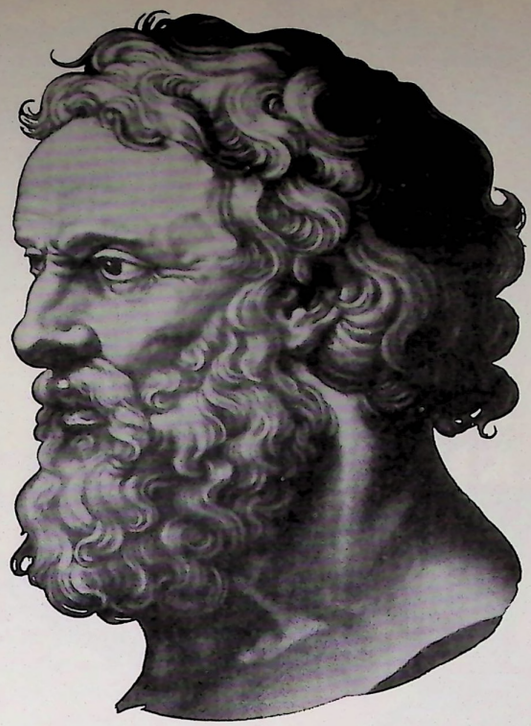
All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth.

Wicked men obey from fear; good men, from love.

The high-minded man must care more for the truth than for what people think.

I count him braver who overcomes his desires than him who conquers his enemies; for the hardest victory is the victory over self.

PLATO



Plato, illustrious philosopher and educator, was born in Athens in 428 or 427 B. C. and lived at least eighty years. After the execution of Socrates, his revered master, Plato established an Academy for the teaching of Socratic disciplines. In Plato's early dialogues, Socrates played the leading role: the *Euthyphro* presents Socrates discussing religious questions and the *Apology, Crito* and *Phaedo* describe his trial. Among Plato's other early works are the *Meno, Protagoras, Gorgias, Republic, Symposium* and *Phaedrus*. In his later dialogues—the *Laws, Parmenides, Theaetetus, Sophist, Politicus, Philebus* and *Timaeus*—Plato crystallized his own philosophical ideas.

If there exists a good and wise God, then there also exists a progress of mankind toward perfection.

All knowledge that is divorced from justice must be called cunning rather than wisdom.

The noblest of all studies is the study of what man is and of what life he should live.

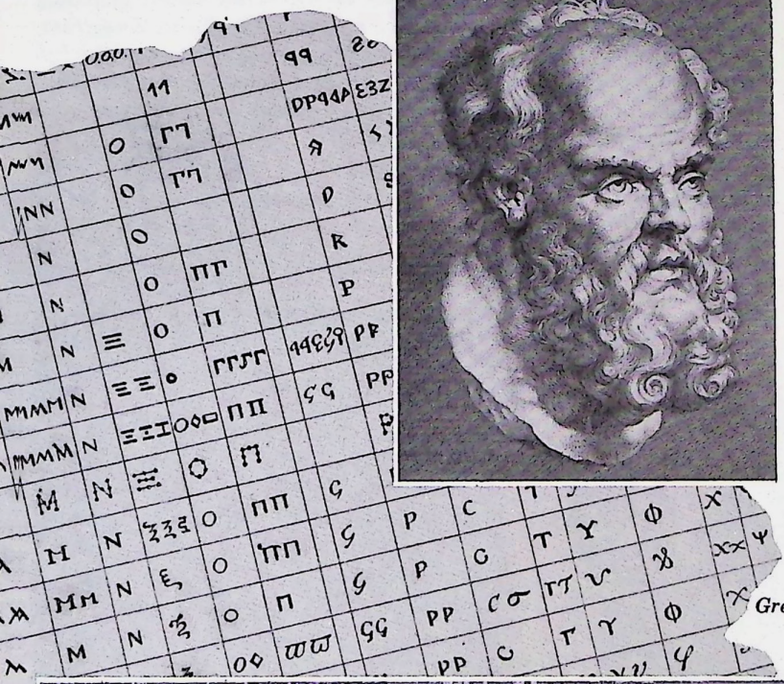
SOCRATES

Socrates, an Athenian philosopher and the teacher of Plato, was born in 469 B. C. His methods of teaching logic, morals and education, which were in advance of his time, were generally misunderstood. It was felt that his teachings invited youthful rebellion and filial disobedience and thus constituted a fundamental attack on the existing social structure. In 399 B. C. Socrates was brought to trial on charges of "impiety" and "corrupting the youth" and, when he refused to be exiled, he was sentenced to death. He was kept in prison a month and was then given a cup of hemlock to drink in execution of his death sentence.

Wonder is the feeling of a philosopher, and philosophy begins in wonder.

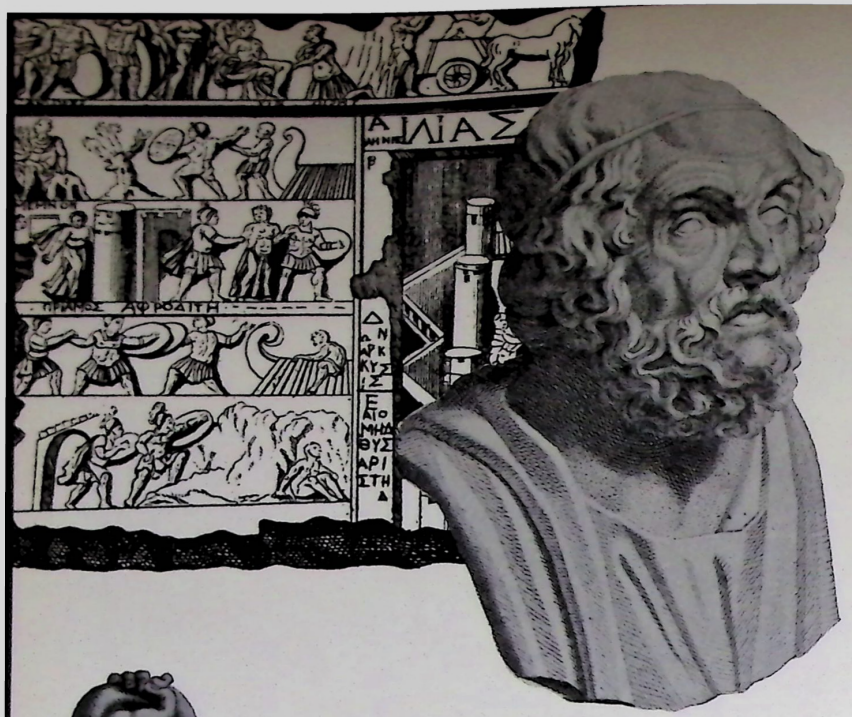
The way to gain a good reputation is to endeavor to be what you desire to appear.

There is only one good, that is knowledge; there is only one evil, that is ignorance.



Greek alphabet.

Raphael portrayed the ancient Greek philosophers in "The School of Athens."



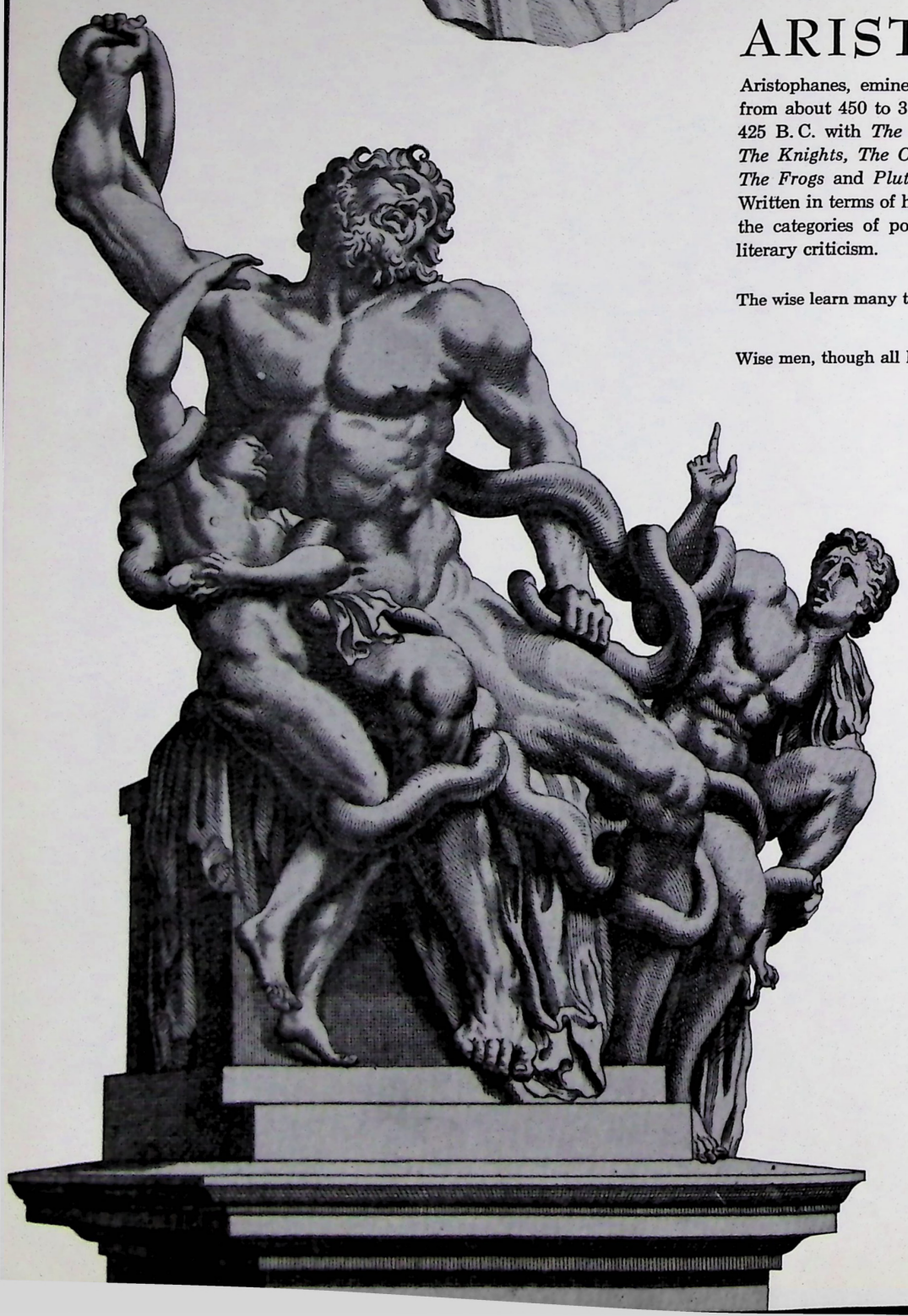
HOMER

Homer, the author of the *Iliad* and the *Odyssey*, is considered the greatest epic poet of all time. The two poems attributed to him comprise the earliest Greek literature. Estimates as to the date of Homer's birth range from the Eleventh to the Seventh Century B. C. and his birthplace remains unknown. Homer's influence on lyric, elegiac and dramatic poetry is inestimable and the classical Greeks found in him the source of their history and their mythology; he was the center of Greek education and it was common for schoolboys to know both the *Iliad* and the *Odyssey* by heart.

After the event even a fool is wise.

In youth and beauty wisdom is but rare!

Light is the task when many share the toil.

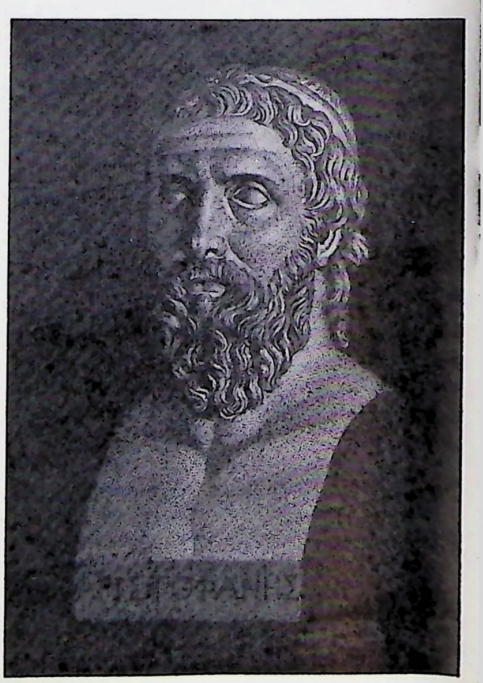


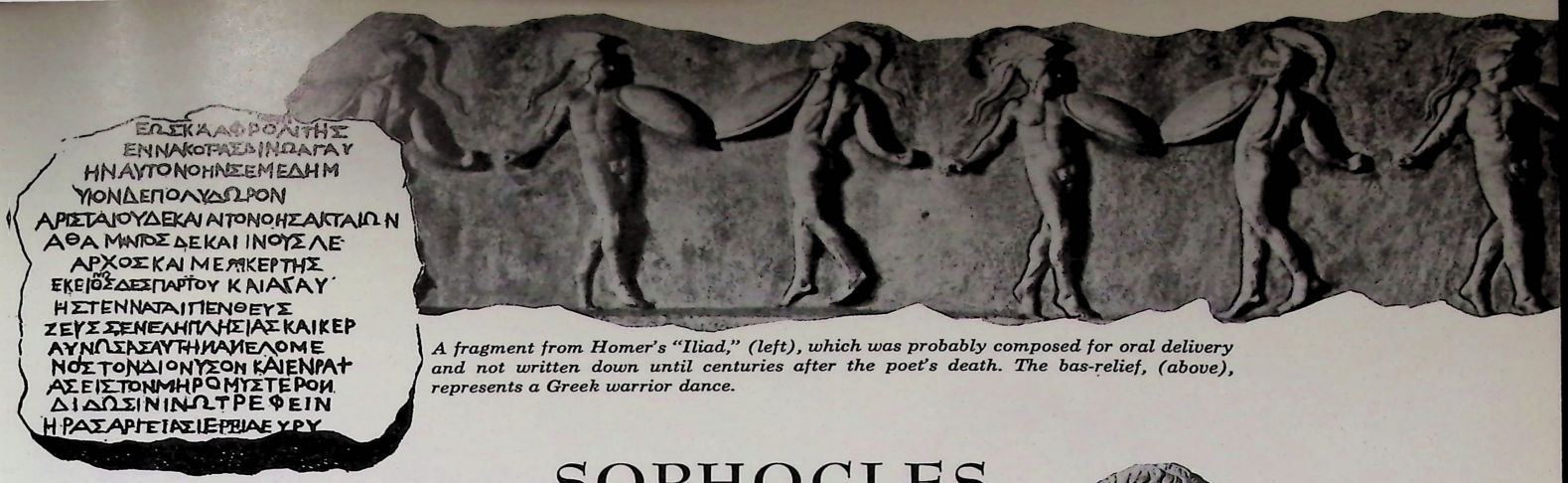
ARISTOPHANES

Aristophanes, eminent comic poet of the Fifth Century B. C., lived from about 450 to 385 B. C. He won his first dramatic recognition in 425 B. C. with *The Acharnians*. Only eleven of his plays, including *The Knights, The Clouds, The Wasps, Peace, The Birds, Lysistrata, The Frogs* and *Plutus*, remain of the forty-four known in antiquity. Written in terms of his contemporary life in Athens, the plays fall into the categories of political satire, fantasy, broad social comedy and literary criticism.

The wise learn many things from their foes.

Wise men, though all laws were abolished, would lead the same lives.





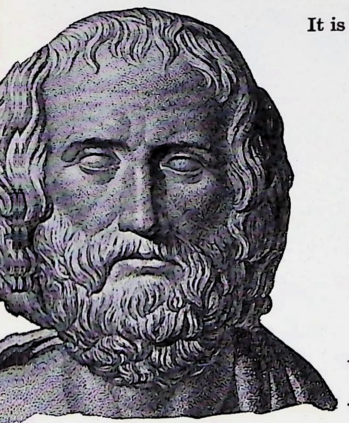
A fragment from Homer's "Iliad," (left), which was probably composed for oral delivery and not written down until centuries after the poet's death. The bas-relief, (above), represents a Greek warrior dance.

SOPHOCLES

Sophocles, Athenian dramatic poet, was born sometime between 497 and 494 B. C. While still in his twenties, he won first prize in the tragic poetry contests and went on to enjoy more than sixty years of exceptional success. Sophocles composed over one hundred dramas, won more first prizes than any other Greek dramatist and also held a number of important political offices. Early in the Christian era, seven of his plays were selected for school study — *Antigone, Philoctetes, Ajax, Oedipus Tyrannus, Trachiniae* and *Electra* — and these are the only ones which have survived.

There is no witness so terrible, no accuser so powerful as conscience which dwells within us.

It is hope which maintains most of mankind.

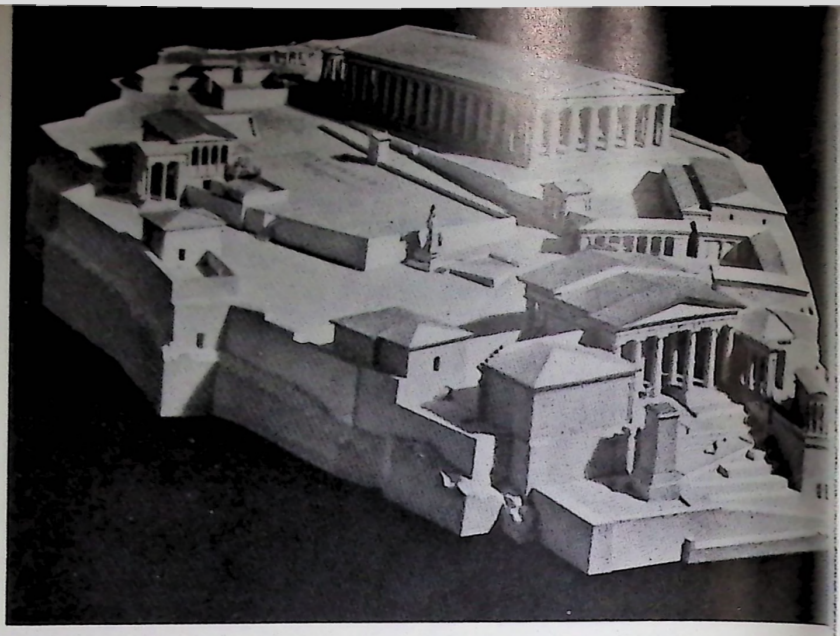


EURIPIDES

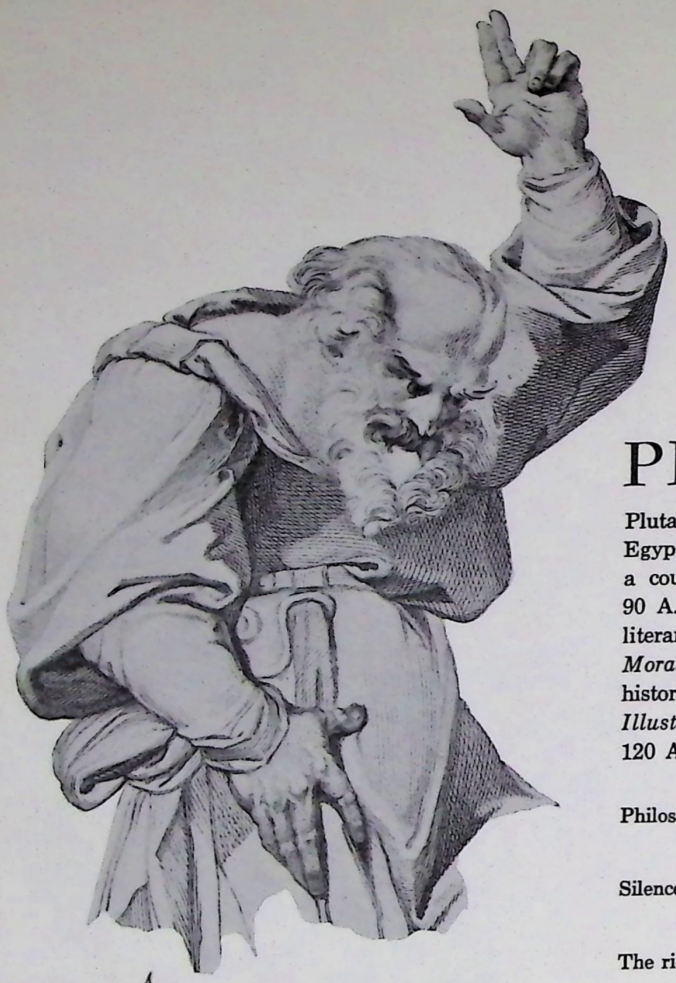
Euripides, who was born in 484 B. C., was a dramatic poet who wrote at least eighty-eight dramas. He was an uncompromising realist who subjected life to penetrating analysis and rendered direct, frank reports which often shocked his contemporaries. However, after his death in 406 B. C., the plays of Euripides were more often presented than those of any other writer of tragedy. Included among his extant works are *Bacchae, Medea, Hippolytus, The Trojan Women, Cyclops, Electra* and *Iphigenia in Tauris.*

In goodness there are all kinds of wisdom.

Events will take their course. It is no good our being angry at them; he is happiest who wisely turns them to the best account.



This model of the Acropolis in Athens, the holiest shrine of the goddess Athena, reveals the Propylaea, (foreground); the Parthenon, (back right); the Erechtheum, (rear left), and other structures as they looked during the Classical Era.



PLUTARCH

Plutarch was born around 45 A. D. and studied in Athens and possibly Egypt before returning to his birthplace in eastern Greece to become a country gentleman, a biographer and lecturer. Sometime before 90 A. D. he went to Rome, where he continued to give lectures on literary and philosophical subjects, which were later published as the *Moralia.* A great deal of what is known and remembered of ancient history comes directly or indirectly from Plutarch's *Parallel Lives of Illustrious Greeks and Romans.* His death probably occurred in 120 A. D.

Philosophy is the art of living.

Silence at the proper season is wisdom and better than any speech.

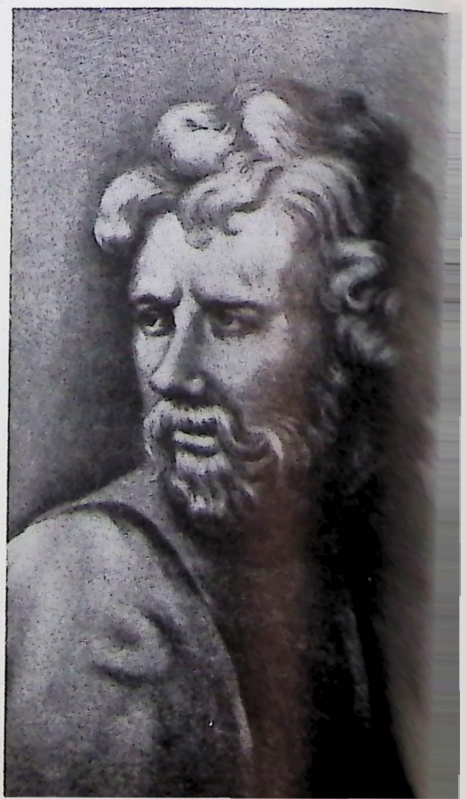
The richest soil, if uncultivated, produces the rankest weeds.

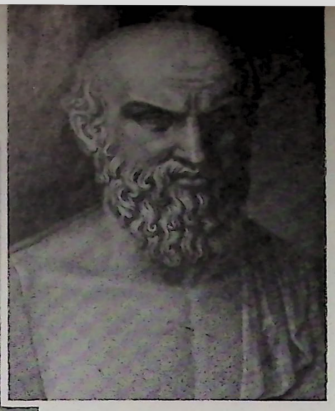
EPICTETUS

Epictetus was a philosopher who lived from 50 to 130 A. D. His real name is not known and he was called "Epictetus" which is the Greek word for "acquired." In his youth he was a slave in Rome, but gained his freedom and, in 90 A. D., was expelled from Rome by the Emperor Domitian because of his part in the stoic resistance to tyranny. Although he wrote nothing, his lectures were preserved by his pupil, Arrian, under the titles *Discourses* and *Enchiridion.* Epictetus taught that because all men are sons of God and have a spark of divinity within them, humanity forms a universal brotherhood.

A ship ought not to be held by a single anchor, nor life by a single hope.

He is a wise man who does not grieve for the thing which he has not, but rejoices for those which he has.





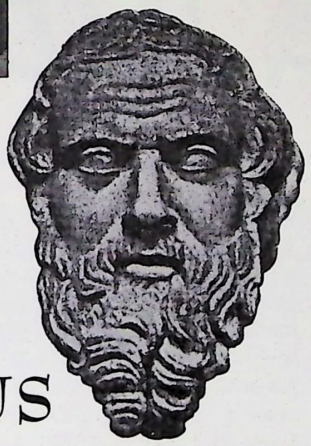
AESCHYLUS

Aeschylus, the great dramatic poet born in 525 B. C., became the most successful playwright in Athens and his dramatic writing contributed much to the theatre. Eteocles, a character in his *Seven Against Thebes,* has been called the first tragic hero of the stage; *The Persians* is the only surviving Greek historical drama and *Oresteia,* consisting of *Agamemnon, The Libation-Bearers* and *The Eumenides,* is the only extant Greek trilogy. Aeschylus also wrote *The Suppliants* and *Prometheus Bound.*

To be free from evil thoughts is God's best gift.

By suffering comes wisdom.

The myth of Prometheus, who angered Zeus and was punished by being chained to a rock, was the subject of a play by Aeschylus.

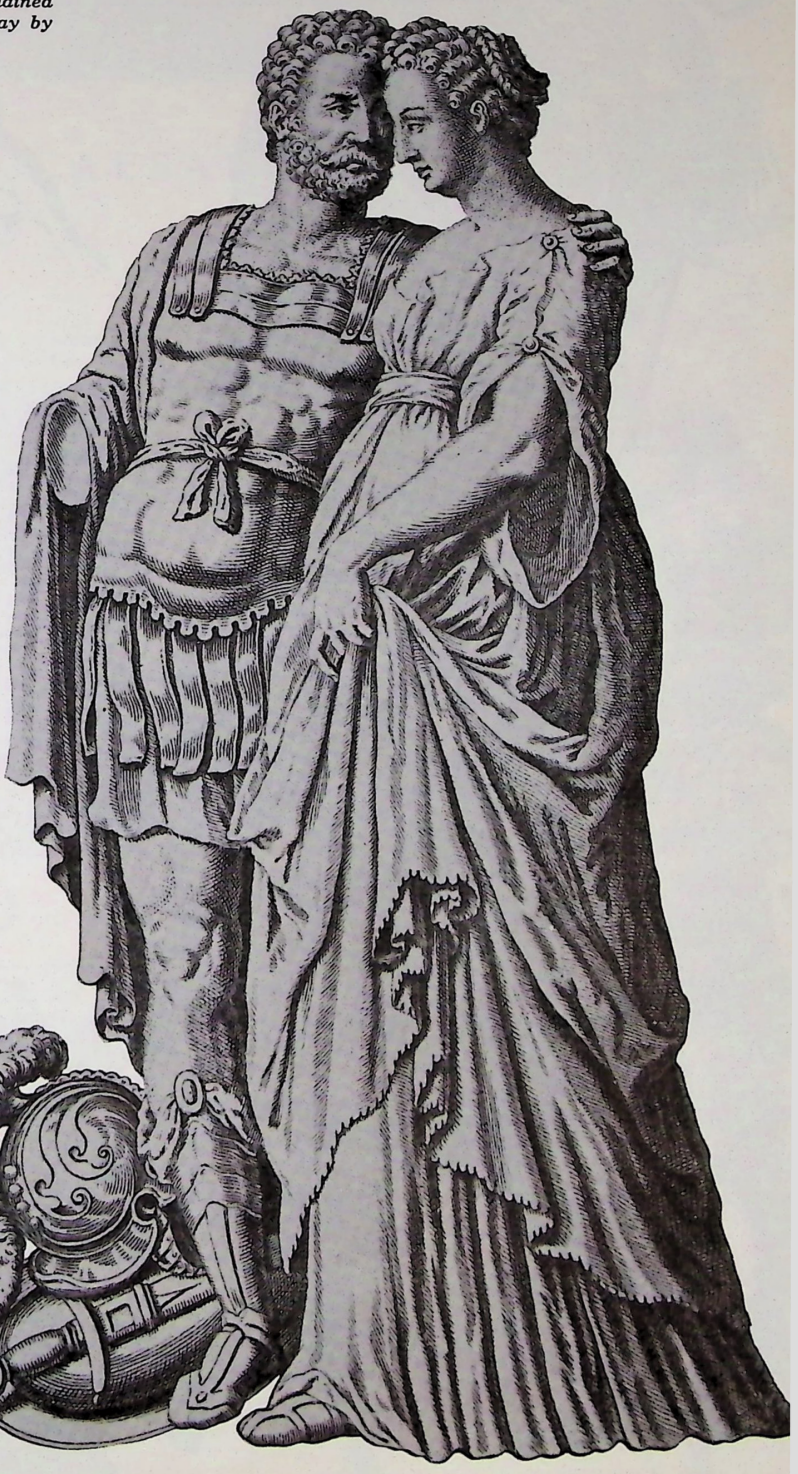


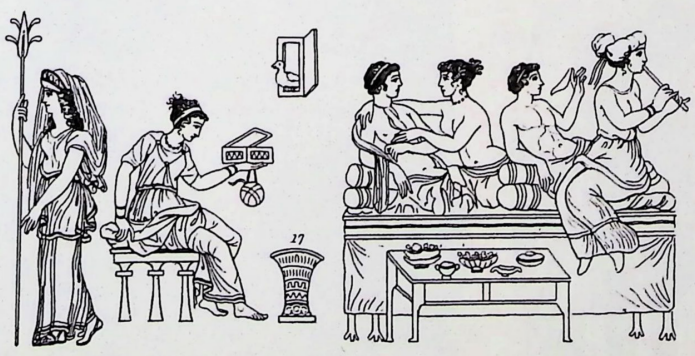
HERODOTUS

Herodotus, known as "the Father of History," was born in southern Asia Minor around 485 B. C., but emigrated to Samos in his youth. He traveled widely through the countries that had once comprised the Persian empire, accumulating the data which he used in his nine-book history of the Persian wars, the first continuous historical narrative ever written. His death, around 428 B. C., prevented a final revision of the history, but it is substantially complete and is still serving Herodotus' purpose—"to save from oblivion the great, memorable actions of the struggle of Greeks and barbarians."

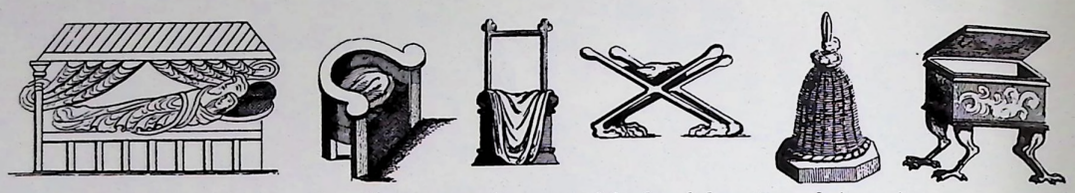
The ear is a less trustworthy witness than the eye.

Call no man happy until you know the end of his life. Until then, at most, he can only be counted fortunate.





Worship of Apollo, one of the most important Greek gods, (above with the Muses), was adopted by the Romans.



Roman furnishings and artifacts were often surprisingly elaborate and ingenious.

VIRGIL

Virgil, the great national poet of Rome, was born near Mantua in 70 B. C. and studied at Cremona, Milan, Rome and Naples. His first major work was the *Eclogues,* containing a pastoral allegory which served as a model for Renaissance pastoral literature. Virgil's *Georgics* exhibit the highest perfection to be found in Latin poetry. He was at work on the *Aeneid,* his masterpiece, when he died in 19 B. C.

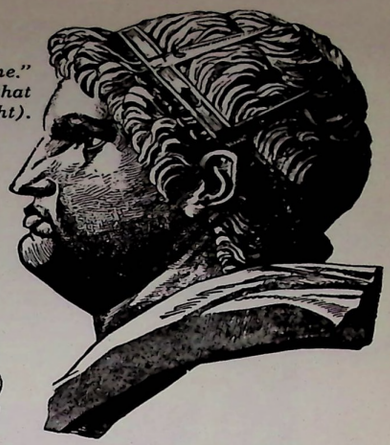
Command large fields, but cultivate small ones.

Each has his appointed day; life is brief and irrevocable.

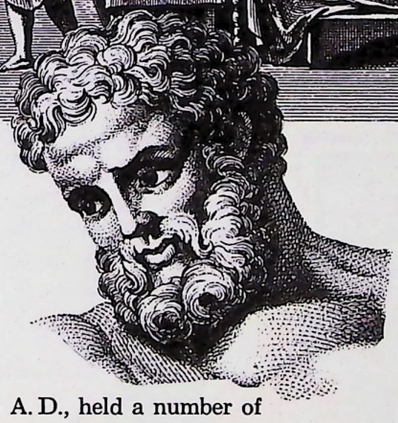
All bad fortune is to be conquered by endurance.

The durable Via Appia, started about 312 B. C., ran 362 miles south from Rome, flanked on both sides by impressive tombs and monuments.

Raphael's painting of the "Conflagration of Rome." Tacitus, alone among historians, rejected rumors that it was set in 64 A.D. by the emperor, Nero, (right).



The frugal habits of ancient Rome changed as its expanding borders embraced new customs, products and ideas. It became fashionable to hold lengthy multi-course banquets, where such exotic items as pearls in vinegar and nightingale tongues were served to the semi-reclining guests.



TACITUS

Cornelius Tacitus, a historian born about 55 A. D., held a number of important government positions while he wrote the most scientific history ever written, covering the period from 14 to 96 A. D. Five of his works are still extant: *Dialogus de oratoribus, Agricola, Germania, Historiae* and *Annales.* Among Roman historians Tacitus had no rival in portraiture of character, psychological penetration of motive, or power to describe a situation. He died about 117 A. D.

The brave and bold persist even against fortune; the timid and cowardly rush to despair through fear alone.

Reason and calm judgment, these qualities specially belong to a leader.

To be content with little is true happiness.

Page from 12th Century Confucian "Shi-king."

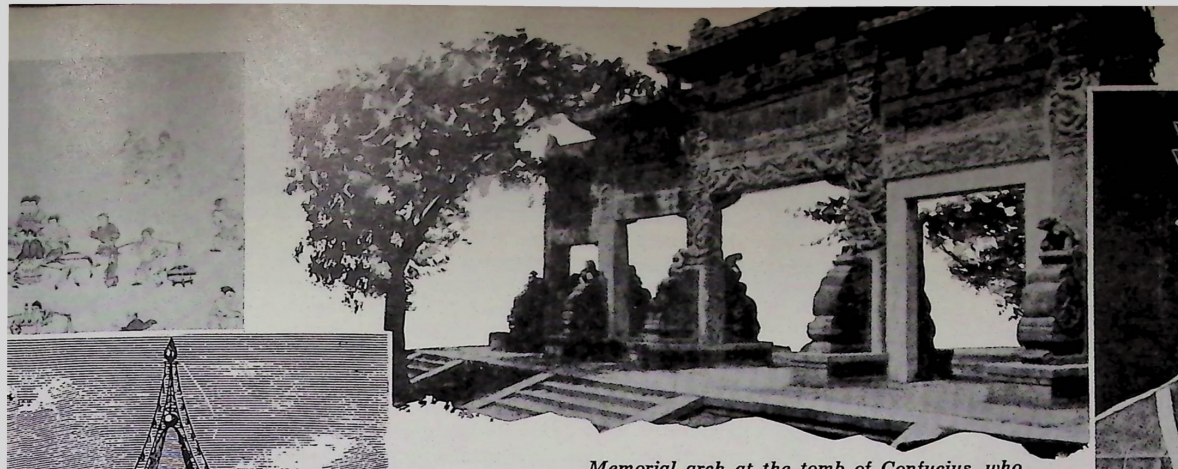
CONFUCIUS

CONFUCIUS was the first and greatest Chinese philosopher. His surname was Kung, and to this there was appended a courtesy title—fu-dz—"honored sir." The English word "Confucius" was latinized from "Kung-fu-dz." Confucius was the son of a peasant woman and the magistrate of a city in the dukedom of Lu, in the present Shantung. When Confucius was three years old, his father died and the son grew up in great poverty. When of age he became a minor official, but resigned over a difference of opinion and began teaching, attracting many disciples. He later held the highest public position open to a commoner. Another disagreement resulted in thirteen years of exile, during which, as he traveled among the central Chinese states, he continued teaching. At the age of sixty-seven he was allowed to return to his home in Lu, where he died in 479 B. C.

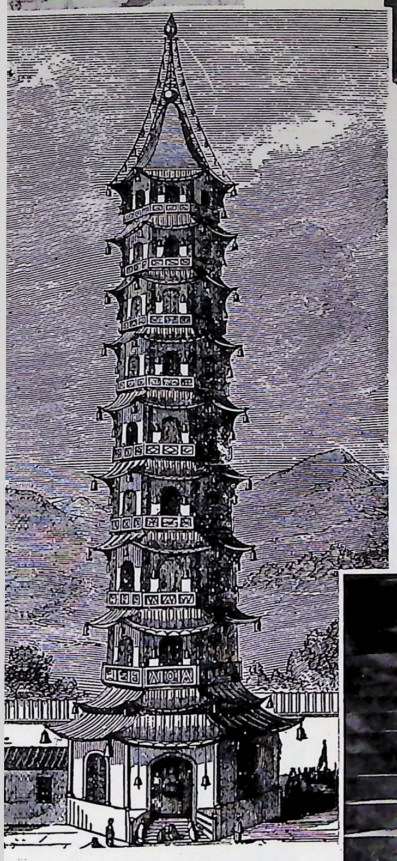
His disciples remained near his home and tomb for some years and developed the first Chinese university, an institution which endured for at least eight centuries. His own teaching is found in the early parts of the *Analects*, a collection of his sayings made by his disciples. Many other sayings were later invented and attributed to him in order to support the doctrines of various schools.

As a teacher, Confucius did not profess to be original. He read his own ideals into Chinese literature, however, and supported his philosophy by the authority of the ancient sages. In ethics, he especially stressed two virtues, *li*, the rules of proper conduct, and *ren*, benevolent love. He maintained that reform must begin from above, that if a righteous ruler appoints capable subordinates, there will be good government. For twenty centuries his personality and teaching have had a profound effect upon the history of China. ♦

In these 18th Century wooden statuettes of the 8 Immortals, each of the legendary Chinese figures is represented in its most familiar characterization.



Memorial arch at the tomb of Confucius, who was buried at his birthplace in Shantung province.



The Porcelain Tower, Nanking. Confucius' teachings reached far beyond the usual limits of time and space to influence world philosophy.

The Dragon Spirit Stairway at the Temple of Heaven, Peiping.

FROM THE WISDOM OF CONFUCIUS

Shall I teach you what knowledge is? When you know a thing, to hold that you know it, and when you don't know a thing, to allow that you don't know it. This is knowledge.

In teaching there should be no class distinctions.

Four virtues characteristic of great man: humility, respect for superiors, graciousness toward dependents, and a sense of justice toward subordinates.

Wisdom has no doubts. Manhood at its best has no concerns. Courage is without fear.

A man who lacks reliability is utterly useless.

Forget injuries; never forget kindnesses.

He who offends against heaven has none to whom he can pray.

Better a diamond with a flaw than a pebble without.

A man who has committed a mistake and doesn't correct it is committing another mistake.

Do not worry about not holding high position; worry rather about playing your proper role. Worry not that no one knows of you; seek to be worth knowing.

Act with kindness, but do not expect gratitude.

Ignorance is the night of the mind, but a night without moon or star.

The wise man is informed in what is right. The inferior man is informed in what will pay.

Look at the means which a man employs, consider his motives, observe his pleasures. A man simply cannot conceal himself!

I have yet to meet a man as fond of high moral conduct as he is of outward appearances.

If, when you look into your own heart, you find nothing wrong there, what is there to worry about, what is there to fear?

St. Augustine

AURELIUS AUGUSTINE, better known as Saint Augustine, was born of poor parents in the small town of Tagaste in Numidia, North Africa, in 354 A.D. His father, Patricius, was converted to Christianity before his death; his mother, Monica, is one of the most revered women in the Christian Church. Augustine was educated at the University of Carthage, and according to his own account belonged to a fast set and joined in their dissipations. While there he entered into a relation with a young woman who became the mother of his son Adeodatus. At the close of his university career he practiced as a teacher of rhetoric, training young lawyers in the art of pleading. It was not till 387, while he was Professor of Rhetoric in the University of Milan, that he was converted to Catholic Christianity and received baptism. He now gave up his profession and became an ascetic, studying the foundations of the faith, writing and training disciples. While on a visit to Hippo, not far from Tagaste, he was forced into the priesthood, and in 395 he became Bishop of Hippo, an office which he filled for the remaining thirty-five years of his life. Though he gradually became one of the most distinguished ecclesiastical figures of his time, the care of his diocese and the writing of his books formed his chief occupations.

His two most important books are *The City of God* and the *Confessions*. The former is a vast storehouse of the knowledge of the time, and is a monument not only to Augustine's great learning, but also to the keenest metaphysical mind of the age. The *Confessions*, the earliest of autobiographies, remains unsurpassed as a sincere and intimate record of a great and pious soul laid bare before God. ♦

At the age of 11 or 12 Augustine was sent to school at Madaura, where he showed such brilliance that his father aspired to make a lawyer of him.

FROM THE WISDOM OF ST. AUGUSTINE

Beware of despairing about yourself; you are commanded to put your trust in God, not in yourself.

Before God can deliver us from ourselves, we must undeceive ourselves.

Happiness consists in the attainment of our desires, and in our having only right desires.

Of what consequence is it what kind of death puts an end to life, since he who has died once is not forced to go through the same ordeal a second time?

Falsely praising a person is lying.

All these things—the care of the funeral arrangements, the establishment of the place of burial, the pomp of the ceremonies—are more of a solace for the living than an aid for the dead.

Habits if not resisted soon become necessity.

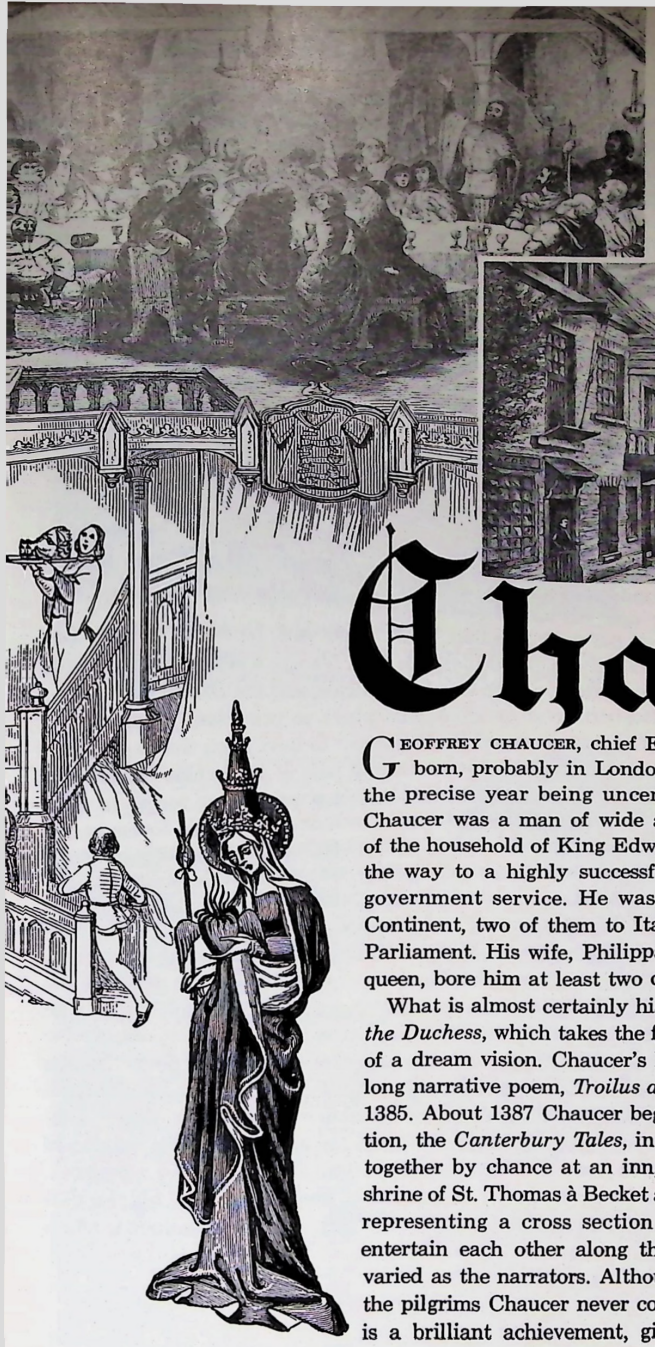
He knows how to live well who knows how to pray well.

Beauty is indeed a good gift of God; but that the good may not think it a great good, God dispenses it even to the wicked.

As usually happens, the man who has tried a bad doctor is afraid to trust even a good one.

Go not abroad; retire into yourself, for truth dwells in the inner man.

The Tabard Inn, where Chaucer's Canterbury Pilgrims gathered before starting their pilgrimage, is in Southwark, just across the Thames from London.



The Wife of Bath, who tells how she tamed each of her 5 husbands, is one of the Canterbury Pilgrims.

Chaucer

GEOFFREY CHAUCER, chief English poet of the medieval period, was born, probably in London, at some time between 1340 and 1345, the precise year being uncertain. Though not a professed scholar, Chaucer was a man of wide and varied learning. He became esquire of the household of King Edward III, a position which opened for him the way to a highly successful career in what would now be called government service. He was sent on a number of missions to the Continent, two of them to Italy, and in 1386 was elected member of Parliament. His wife, Philippa, a lady in attendance on Edward III's queen, bore him at least two children.

What is almost certainly his earliest important poem is the *Book of the Duchess*, which takes the form, widely current in the Middle Ages, of a dream vision. Chaucer's literary art came to full maturity in his long narrative poem, *Troilus and Criseyde*, completed around the year 1385. About 1387 Chaucer began to work on his most famous production, the *Canterbury Tales*, in which twenty-nine pilgrims are brought together by chance at an inn, ready to begin their pilgrimage to the shrine of St. Thomas à Becket at Canterbury. A miscellaneous company representing a cross section of Chaucer's England, they agree to entertain each other along the way by telling stories, which are as varied as the narrators. Although two are incomplete and for seven of the pilgrims Chaucer never composed any tales, the *Canterbury Tales* is a brilliant achievement, giving a many-sided spectacle of life in medieval England. ♦

FROM THE WISDOM OF CHAUCER

Truth is the highest thing that man can keep.

Idleness is the gate of all harms. An idle man is like a house that has no walls; the devils may enter on every side.

He that most courteously commands, him do men most obey.

Poverty, often, when the heart is lowly, brings one to God and teaches what is holy; gives knowledge of oneself and even lends a glass by which to see one's truest friends.

Never was it given to mortal man to lie so boldly as women can.

Wise is he that knows himself.

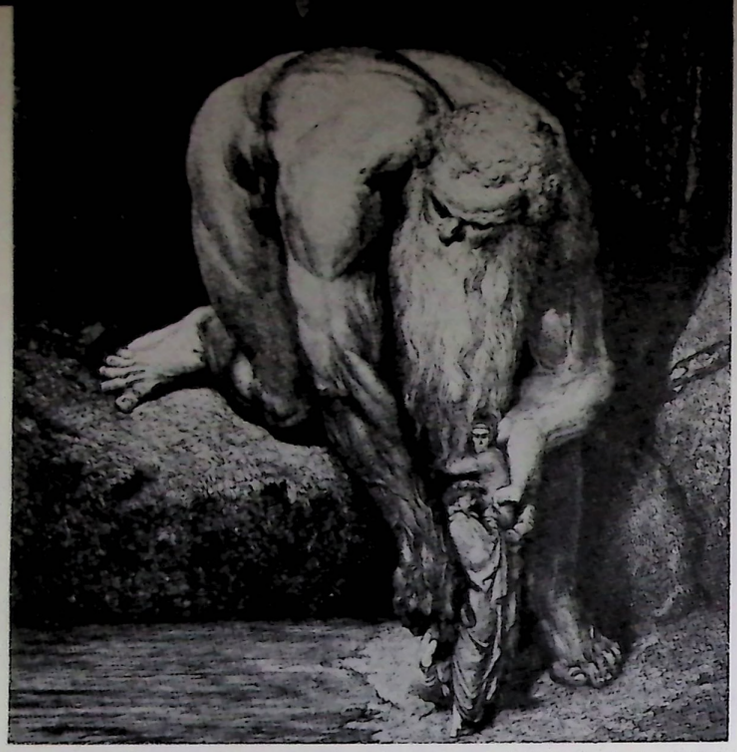
He is gentle that does gentle deeds.

What is better than gold? Jasper. What is better than jasper? Wisdom. And what is better than wisdom? Woman. And what is better than a good woman? Nothing.

Mercy is a greater thing than right.

My mind to me a kingdom is; such present joys therein I find, that it excels all other bliss that earth affords.

Fly from the crowd, and to virtue be true. Be content with what you have, though it be small.



Dante and Virgil are transported to the bottom of the 9th circle of Hell in Dante's "Divine Comedy," a masterly allegory of sin and repentence.

DANTE

MUCH of the life of Dante Alighieri is obscure, and the known facts are surrounded by a haze of legend and conjecture. He was born in Florence in 1265, of a family noble but not wealthy. His early education is a matter of inference, but we know that he learned the art of writing verse from the poets of France and Provence, and that after he reached manhood he devoted much time to study and became profoundly learned. As a young man he saw military service and shared in the recreations of his contemporaries; and he married some time before he was thirty-two. In Dante's day politics in Florence were exciting and dangerous; and after a few years of participation in public affairs he was condemned to death by his political enemies in 1302. He saved himself by exile, and never returned to his native town. The rest of his life was mainly spent wandering about the north of Italy, in Verona, Bologna, Pisa, Lucca, and finally Ravenna, where he died in 1321.

In the early part of the century in which Dante was born, the literary language of Tuscany was still Latin, and not the least of his services to his country was his influence in finally establishing the dignity of Italian as a medium for great literature. He himself used Latin in at least three works: his lecture *De Aqua et Terra;* his *De Monarchía,* in which he expounded his political theory of the relation of the Empire and the Papacy; and his unfinished *De Vulgari Eloquentia,* containing his defense of the use of Italian. More important, however, were his two great works in the vernacular, the *Vita Nuova,* a series of poems with prose commentary, on his love for Beatrice, and the *Divina Commedia.*

The Beatrice, real or ideal, who plays so important a part in the poetry of Dante, is stated by Boccaccio to have been the daughter of Folco Portinari, a rich Florentine, and wife of the banker Simone dei Bardi. With this actual person Dante's acquaintance seems to have been of the slightest; but, after the fashion of chivalric lovers of the day, he took her as the object of his ideal devotion. She became for him, especially after her death in 1290, the center of a mystical devotion of extraordinary intensity, and appears in his masterpiece as the personification of heavenly enlightenment.

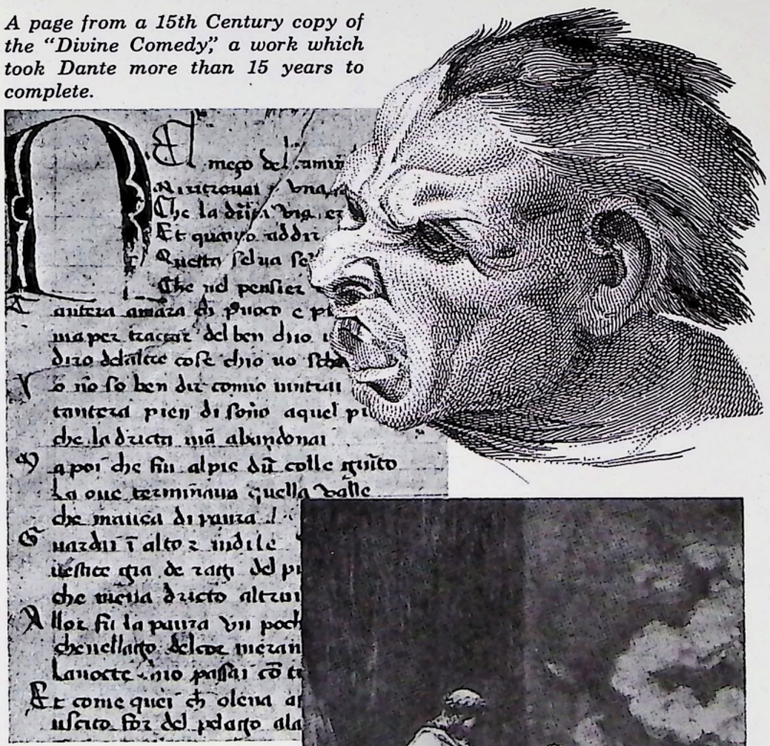
The *Divine Comedy* was entitled by Dante himself merely *Commedia,* "meaning a poetic composition in a style intermediate between the sustained nobility of tragedy, and the popular tone of elegy." The word had no dramatic implication at that time, though it did involve a happy ending. The poem is the narrative of a journey down through Hell, up the mountain of Purgatory, and through the revolving heavens into the presence of God. In an altogether unique way, Dante summarizes the literature, the philosophy, the science, and the religion of the Middle Ages. Through the intensity of his capacity for experience, the splendor of his power of expression, and the depth of his spiritual and philosophic insight, he at once sums up and transcends a whole era of human history. ♦

In journeying through Dante's Paradise in the "Divine Comedy," Beatrice takes Dante to the moon, here depicted by 16th Century artist Giulio Clovio.

Domenico di Michelino painted Dante, the poet whose universality of genius enabled him to master all the fields of learning of his time and create a masterpiece pertinent to every age.

Each sin is purged by appropriate punishment in the Purgatory of Dante's "Divine Comedy." Thus, those who on earth inflicted anger upon others now suffer from anger.

A page from a 15th Century copy of the "Divine Comedy," a work which took Dante more than 15 years to complete.



In the "Divine Comedy," Dante and the poet Virgil take an imaginary trip through the world of afterdeath.

FROM THE WISDOM OF DANTE

Nature is the art of God Eternal.

It is within the chamber of our thoughts that we should administer reproof to ourselves and deplore our failings, and not openly.

The Infinite Goodness has such wide arms that It takes whatever turns to It.

It is always the case with men whose will runs ahead of their rational insight that their affections become perverted through their having put the light of reason behind them, and they are then drawn along by these affections like blind men who obstinately deny their blindness.

If a thief helps a poor man out of the spoils of his thieving, we must not call that charity.

The more perfect the thing, the more deeply it feels pleasure, and also pain.

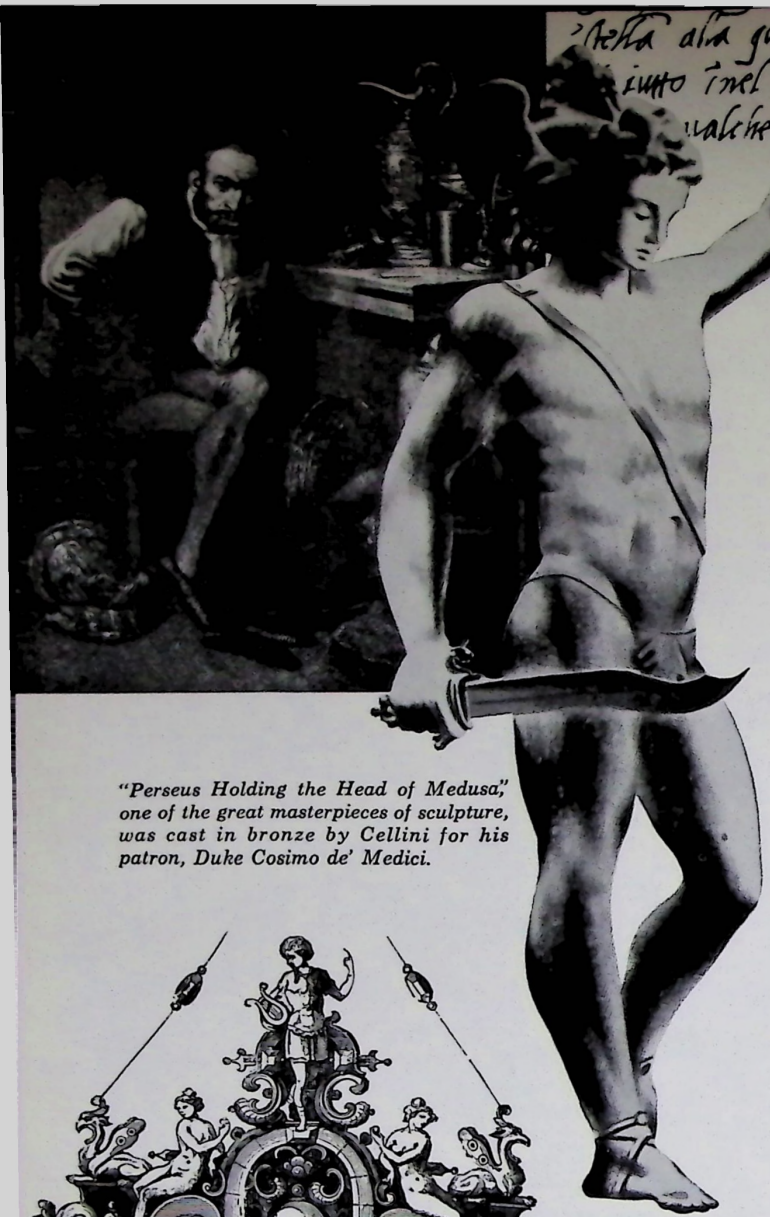
It is reasonable and proper to hate not the things, but what is evil in them, and to endeavor to get rid of it.

Affection bends the judgment to her uses.

Oh, mortal men, be wary how you judge.

Stand firm as a tower, which never shakes its top, no matter what winds are blowing.

Come, follow me, and leave the world to its babblings.



"Perseus Holding the Head of Medusa," one of the great masterpieces of sculpture, was cast in bronze by Cellini for his patron, Duke Cosimo de' Medici.

Cellini

AMONG the vast number of men who have thought fit to write down the history of their own lives, three or four have achieved masterpieces which stand out pre-eminent: Saint Augustine in his *Confessions*, Samuel Pepys in his *Diary*, Rousseau in his *Confessions*. It is among these extraordinary documents, and unsurpassed by any of them, that the *Autobiography* of Benvenuto Cellini takes its place. The period covered by the *Autobiography* is from Cellini's birth in 1500 to 1562; the scene is mainly in Italy and France. Of the great events of the time, the time of the Reformation and the Counter-Reformation, of the strife of Pope and Emperor and King, we get only glimpses. The leaders in these events appear in the foreground of the picture only when they come into personal relations with the hero; and then not mainly as statesmen or warriors, but as connoisseurs and patrons of art.

Much more complete is the view he gives of the artistic life of the time. It was the age of Michelangelo, and in the throng of great artists which then filled the Italian cities, Cellini was no inconsiderable figure. Michelangelo himself he knew and adored. Nowhere can we gain a better idea than in this book of the passionate enthusiasm for the creation of beauty which has bestowed upon the Italy of the Renaissance its greatest glory.

The *Autobiography* was composed between 1558 and 1566, but it brings the record down only to 1562. The remainder of Cellini's life seems to have been somewhat more peaceful. In 1565 he married Piera de Salvadore Parigi, a servant who had nursed him when he was sick. He died at Florence, May 13, 1571, and was buried in The Church of the Annunziata in that city. ♦

A pendant from a design by Cellini. Although he excelled as a goldsmith, medalist and sculptor, there are only a few examples of his artistry still extant.

Medal of Pope Clement VII created by Cellini.

FROM THE WISDOM OF CELLINI

God sends us evil that may work us good.

Observe that everything, whatever it be, which is subject to an evil destiny, although one tries to save it from some manifest ill, falls at once into a far worse plight.

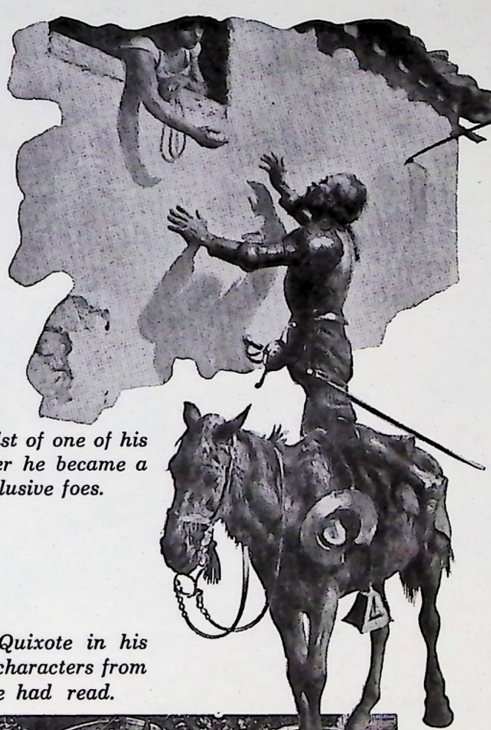
It is far better to eat a thrush in peace than to bring a fat capon to one's table, even though one were quite sure to get it, after a hot fight.

It is very true that one says to oneself: "You will have had a lesson for next time." But that is not the case; for fortune always comes upon us in new ways, quite unforeseen by our imagination.

Cervantes

MIGUEL DE CERVANTES SAAVEDRA was born at Alcalá de Hènares in Spain in 1547, of a noble Castilian family. Nothing is certainly known of his education, but by the age of twenty-three he was serving in the army as a private soldier. He was maimed for life at the battle of Lepanto, shared in a number of other engagements, and was taken captive by the Moors on his way home in 1575. After five years of slavery he was ransomed; and two or three years later he returned to Spain, and took up the profession of letters.

From youth he had practiced the writing of verse, and now he turned to the production of plays; but, failing of financial success, he obtained an employment in the Government offices, which he held till 1597, when he was imprisoned for a shortage in his accounts due to the dishonesty of an associate. The imprisonment on this occasion lasted only till the end of the year, and after a period of obscurity, he issued, in 1605, his masterpiece, *Don Quixote*. Its success was great and immediate, and its reputation soon spread beyond Spain. It remains unsurpassed as a masterpiece of droll humor, as a picture of Spanish life, as a gallery of immortal portraits. It has in the highest degree the mark of all great art, the successful combination of the particular and the universal. ♦



Don Quixote in the midst of one of his exciting adventures after he became a heroic contender with illusive foes.

The imaginative Don Quixote in his library, surrounded by characters from the tales of chivalry he had read.

Miguel de Cervantes Saavedra

FROM THE WISDOM OF CERVANTES

A knowledge of yourself will preserve you from vanity.

He who loses wealth loses much; he who loses a friend loses more; but he that loses his courage loses all.

Good fortune is not known until it is lost.

A proverb is a short sentence based on long experience.

Fortune turns round like a mill wheel, and he who was yesterday at the top, lies today at the bottom.

All kinds of beauty do not inspire love; there is a kind which only pleases the sight, but does not captivate the affections.

Do away with the motive and you do away with the sin.

A stout heart breaks bad luck.

Among the attributes of God, although they are all equal, mercy shines with even more brilliancy than justice.

One of the effects of fear is to disturb the senses and cause things to appear other than what they are.

Three things too much, and three too little are pernicious to man: to speak much, and know little; to spend much, and have little; to presume much, and be worth little.

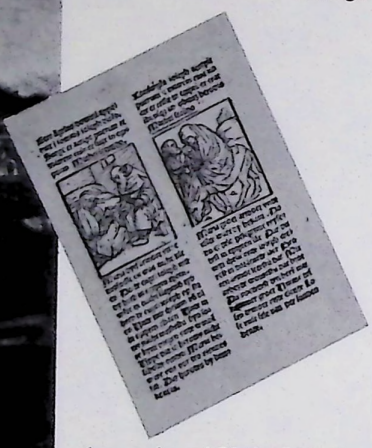
Thomas à Kempis

The skull of Thomas à Kempis.

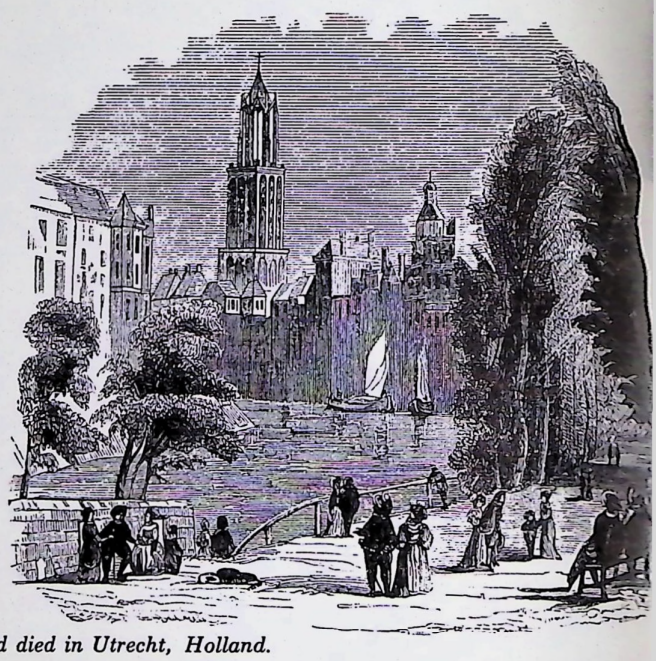
THE treatise *Of the Imitation of Christ* appears to have been originally written in Latin early in the Fifteenth Century. Its exact date and its authorship are still a matter of debate. Manuscripts of the Latin version survive in considerable numbers all over Western Europe, and they, with the vast list of translations and of printed editions, testify to its almost unparalleled popularity. The most probable author, especially when the internal evidence is considered, is Thomas Haemmerlein, known also as Thomas à Kempis, from his native town of Kempen, near the Rhine.

Haemmerlein, who was born in 1379 or 1380, was a member of the order of the Brothers of Common Life, and spent the last seventy years of his life at Mount St. Agnes, a monastery of Augustinian canons in the diocese of Utrecht. Here he died on July 26, 1471, after an uneventful life spent in copying manuscripts, reading and composing, and in the peaceful routine of monastic piety.

With the exception of the Bible, no Christian writing has had so wide a vogue or so sustained a popularity as *Of the Imitation of Christ.* And yet, in one sense, it is hardly an original work at all. Its structure it owes largely to the writings of the medieval mystics, and its ideas and phrases are a mosaic from the Bible and the Fathers of the early Church. But these elements are interwoven with such delicate skill and a religious feeling at once so ardent and so sound, that it promises to remain, what it has been for five hundred years, the supreme call and guide to spiritual aspiration. ♦



A page from "Of the Imitation of Christ," the authorship of which has been debated since 1430.



Thomas à Kempis lived and died in Utrecht, Holland.

FROM THE WISDOM OF À KEMPIS

It is great wisdom not to be rash in our doings; nor to maintain too obstinately our own opinion.

Let temporal things serve your use; the eternal be the object of your desire.

There is a great difference between the wisdom of an illuminated and devout man, and the knowledge of a learned and studious scholar.

To the intelligent man a word is enough.

We should have much peace if we would not busy ourselves with the sayings and doings of others.

Do not interfere when your opinion is not sought.

Choose rather to want less, than to have more.

A wise lover values not so much the gift of the lover as the love of the giver.

Endeavor to be always patient of the faults and imperfections of others; for you have many faults and imperfections of your own that require forbearance. If you are not able to make yourself that which you wish, how can you expect to mold another in conformity to your will?

When the day of judgment comes, we shall not be asked what we have read, but what we have done.

Fear God, and you shall have no need of being afraid of man.

KANT

IMMANUEL KANT was born in Königsberg, East Prussia, April 22, 1724, the son of a saddler of Scottish descent. The family was pietist, and the future philosopher entered the university of his native city in 1740, with a view to studying theology. He developed, however, a many-sided interest in learning, and his earlier publications were in the field of speculative physics. After the close of his period of study at the university he became a private tutor; then in 1755, privat-docent; and in 1770, professor. During the first eleven years of his professorship Kant published little, spending his energies in the meditation that was to result in the philosophical system of which the first part was given to the world in his *Critique of Pure Reason* in 1781. From that time till near the end of the century he issued volume after volume; yet when he died in 1804 he regarded his statement of his system as fragmentary.

Kant is often difficult and obscure, and became more so as he grew older; but his work can be followed by any intelligent person who is interested enough in the fundamental problems of human life and conduct to give it serious and concentrated attention. To such a reader the subtle yet clear distinctions, and the lofty and rigorous principles of action, which it lays down, will prove an intellectual and moral tonic such as hardly any other modern writer affords. ♦

Kant enjoyed the company of leading scholars, to whom he avowed that God and immortality can neither be proven nor disproven by reason and must be accepted on faith alone.

FROM THE WISDOM OF KANT

What are the aims which are at the same time duties? They are the perfecting of ourselves and the happiness of others.

That kings should become philosophers, or philosophers kings, can scarcely be expected; nor is it to be wished, since the enjoyment of power inevitably corrupts the judgment of reason, and perverts its liberty.

The desire of a man for a woman is not directed at her because she is a human being, but because she is a woman. That she is a human being is of no concern to him.

Beneficence is a duty; and he who frequently practices it, and sees his benevolent intentions realized, comes at length really to love him to whom he has done good.

The human heart refuses to believe in a universe without a purpose.

Freedom is that faculty which enlarges the usefulness of all other faculties.

If we were all before the gates of Heaven and the question were put, "Which of you is orthodox," the Jew, the Turk and the Christian would answer in unison, "I am."

I ought, therefore I can.

Enlightenment is man's release from his self-incurred tutelage. Tutelage is man's inability to make use of his understanding without direction from another. Self-incurred is this tutelage when its cause lies not in lack of reason but in lack of resolution and courage to use it without direction from another. Dare to know! "Have courage to use your own reason" – that is the motto of enlightenment.

Goethe

JOHANN WOLFGANG VON GOETHE, the greatest of German men of letters, was born at Frankfort-on-the-Main, August 28, 1749. The young Goethe studied at the universities of Leipzig and Strasburg, and in 1772 entered upon the practice of law at Wetzlar. At the invitation of Karl August, Duke of Saxe-Weimar, he went in 1775 to live in Weimar, where he held a succession of political offices, becoming the Duke's chief adviser. From 1786 to 1788 he traveled in Italy, and from 1791 to 1817 directed the ducal theatre at Weimar. He took part in the wars against France and in the following year began his friendship with Schiller, which lasted till the latter's death in 1805. In 1806 he married Christiane Vulpius. From about 1794 he devoted himself chiefly to literature, and after a life of extraordinary productiveness died at Weimar, March 22, 1832.

The most important of Goethe's works produced before he went to Weimar were his tragedy, *Götz von Berlichingen*, which first brought him fame, and *The Sorrows of Young Werther*, a novel which obtained enormous popularity. During the years at Weimar before he knew Schiller he began *Wilhelm Meister*, wrote the dramas, *Iphigenie*, *Egmont*, and *Torquato Tasso*, and his *Reinecke Fuchs*. To the period of his friendship with Schiller belong the continuation of *Wilhelm Meister*, the beautiful idyl of *Hermann and Dorothea*, and the *Roman Elegies*. In the last period, between Schiller's death in 1805 and his own, appeared *Faust*, *Elective Affinities*, his autobiographical *Dichtung und Wahrheit (Poetry and Truth)*, his *Italian Journey*, much scientific work, and a series of treatises on German art. The greatest and most representative expression of Goethe's powers is without doubt to be found in his drama of *Faust*. Rarely has a man of letters had so full and varied a life, or been capable of so many-sided a development. His political and scientific activities showed the adaptability of his talent in the most diverse directions, and helped to give him that balance of temper and breadth of vision in which he has been surpassed by no genius of the ancient or modern world. ♦

Immer Sich nach Ihrem
Eine Welt von Schatten
Denn das irdische Gefilde
Schattet oft nach eignem
Weimar
am 24 Apr.
1816
Goethe

Reinecke Fox and King Lion in a scene from Goethe's translation of the epic, "Reinecke Fuchs," published in 1794.

Flavio and Hilaria (left) appear in "Wilhelm Meister," which, of all Goethe's works, most influenced German literature. "Alexis and Dora" (below) is among Goethe's poetic masterpieces.

Leonora d'Este and Tasso in a scene from "Torquato Tasso," in which Goethe highlights the conflict of poetic genius with the prosaic world, in imperishable poetry.

From the poetic romanticism of Mignon to the simple realism of the troupe of strolling players, "Wilhelm Meister" is a work of extraordinary variety.

Franz, Adelaide and the Bishop of Bamberg (above) in an episode from "Götz von Berlichingen." Margaret (right) before the Virgin's shrine in "Faust" — the work which epitomizes Goethe both as a man and as a writer.

FROM THE WISDOM OF GOETHE

Nothing is more terrible than ignorance in action.

There are but two roads that lead to an important goal and to the doing of great things: strength and perseverance. Strength is the lot of but a few privileged men; but austere perseverance, harsh and continuous, may be employed by the smallest of us and rarely fails of its purpose, for its silent power grows irresistibly greater with time.

Everything in the world may be endured except continual prosperity.

Talents are best nurtured in solitude; character is best formed in the stormy billows of the world.

Ambition and love are the wings of great actions.

Fools and wise men are equally harmless. It is the half-fools and the half-wise that are dangerous.

The multitude grows neither old nor wise; it always remains in its infancy.

That is the best government which teaches us to govern ourselves.

Always hold fast to the present hour. Every state of duration, every second, is of infinite value. I have staked on the present as one stakes a large sum on one card, and I have sought without exaggerating to make it as high as possible.

Knowing is not enough; we must apply. Willing is not enough; we must do.

He who has a firm will molds the world to himself.

Hatred is something peculiar. You will always find it strongest and most violent where there is the lowest degree of culture.

Kindness is the golden chain by which society is bound together.

It is equally a mistake to hold one's self too high, or to rate one's self too cheap.

Happy the man who early learns the wide chasm that lies between his wishes and his powers!

Life is the childhood of our immortality.

He who enjoys doing, and enjoys what he has done, is happy.

Each one sees what he carries in his heart.

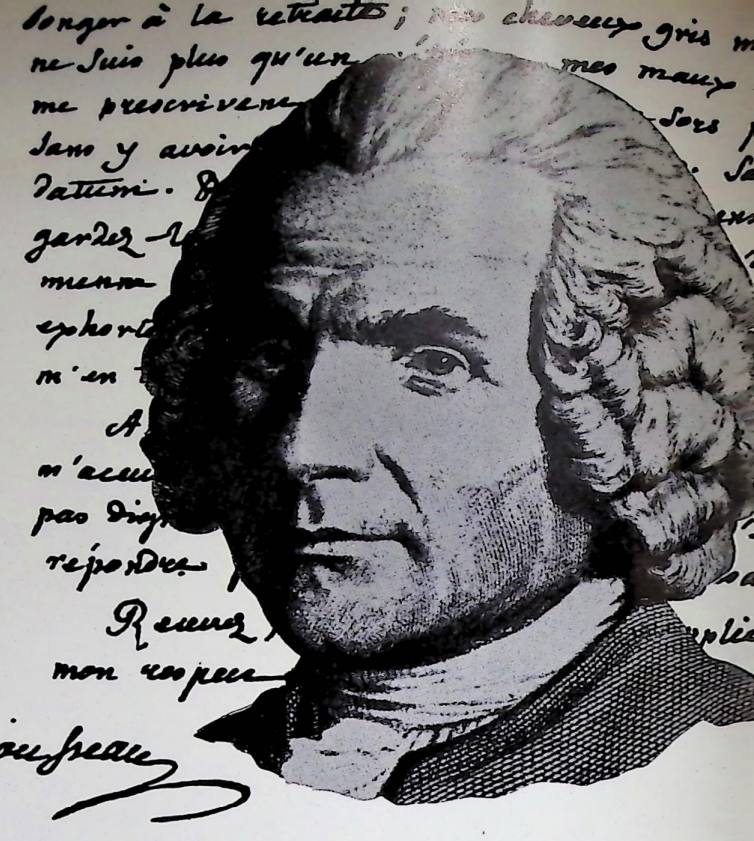
Give me the benefit of your convictions, if you have any, but keep your doubts to yourself, for I have enough of my own.

Nothing is worth more than this day.

He is the happiest, be he king or peasant, who finds peace in his home.

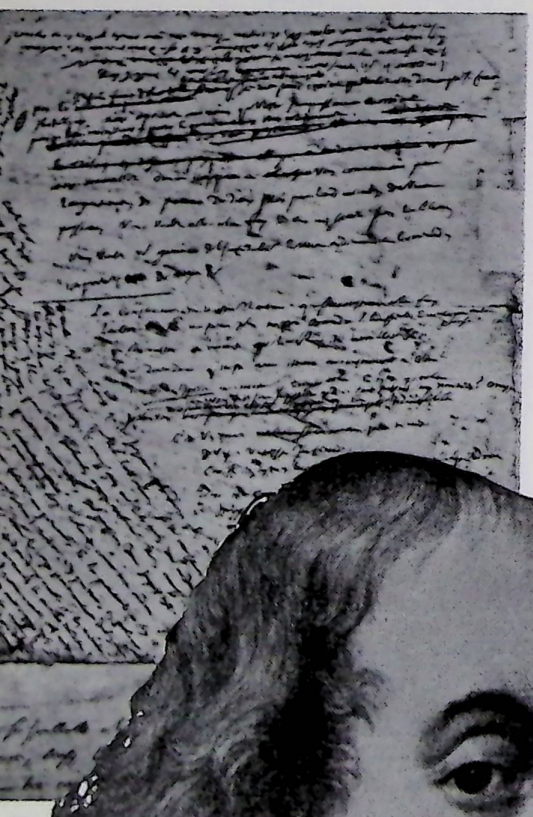
Be genuine and strenuous; earn for yourself, and look for grace from those in high places; from the powerful, favor; from the active and good, advancement; from the many, affection; from the individual, love.

ROUSSEAU



Jean Jacques Rousseau, French philosopher, was born in Geneva on May 28, 1712. His mother died at his birth and at the age of ten he was abandoned by his father and left to lead an erratic life under the patronage of aristocratic houses and in short-lived employment. In 1750 his *Discours sur les arts et les sciences* won him a prize at the academy of Dijon and sudden fame, as a result of which his operetta, *Le Devin de village,* was performed before the king. Rousseau's *Discours sur l'inégalité* caused considerable debate and in *Julie, ou la Nouvelle Héloïse,* an epistolary novel published in 1761, he told a story of passion conquered by virtue.

The following year there appeared *Le Contrat social* and *Emile* — a novel which presented a deistic doctrine that irritated the Catholic Church. When, as a result, the government ordered Rousseau's arrest, he fled from France. Controversial letters which he wrote during the next two years made it necessary for him to flee again and he went with David Hume to England, where he began his *Confessions,* written to tell posterity the truth about himself and his enemies. Returning to France in 1767, he completed the *Confessions,* wrote a series of dialogues with himself, *Rousseau juge de Jean Jacques,* and began his *Rêveries du promeneur solitaire,* his most captivating work. Rousseau died on July 2, 1778.



A manuscript from Pascal's "Pensées," a long defense of Christianity, which remained unfinished.

PASCAL

Blaise Pascal, French philosopher, mathematician, scientist and man of letters, was born at Clermont Ferrand on June 19, 1623. He was a child prodigy in mathematics and, at sixteen, wrote a treatise on conic sections. Soon afterwards he began a series of scientific experiments which led him to write *Le Vide,* a treatise on atmospheric weight, and to formulate what is known in physics as Pascal's principle, the application of which enabled him to invent the hydraulic press. His interest in roulette and games of chance led him to important mathematical investigations of the laws of probability and to the invention of the adding machine.

Pascal became an ardent follower of Jansenism — the doctrine of Arnauld, Nicole and other educators of the abbey of Port Royal — and withdrew to spend his last days as an ascetic and mystic in Port Royal. There he wrote his famous *Lettres provinciales,* published in 1656 under the name of Montalte, in which he defended Jansenism, as well as the fragmentary essays and observations posthumously published as *Pensées.* Despite their fragmentary form, *Pensées,* written in one of the finest literary styles in the French language, are Pascal's masterpieces. He died in Paris on August 19, 1662.

FROM THE WISDOM OF PASCAL

The past and present are only our means; the future is always our end. Thus we never really live, but only hope to live. Always looking forward to being happy, it is inevitable that we should never be so.

A little thing comforts us because a little thing afflicts us.

By space the universe embraces me and swallows me up like an atom, by thought I embrace the universe.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.

FROM THE WISDOM OF ROUSSEAU

It is the path of the passions that has conducted me to philosophy.

Conscience is the voice of the soul, the passions are the voice of the body. It is astonishing that these two languages contradict each other so often. When they do, to which must we listen? Too often reason deceives us; but conscience never deceives us. Conscience is the true guide of man: it is to man what instinct is to the body, which follows it, obeys nature and never is afraid of going astray.

General and abstract ideas are the source of the greatest errors of mankind.

I have always believed that good is only beauty put into practice.

To give happiness is to deserve happiness.

Talent is that which is in a man's power; genius is that in whose power a man is.

The moment passed is no longer; the future may never be; the present is all of which man is the master.

Paris as it looked in 1750, when Jean Jacques Rousseau knew it.

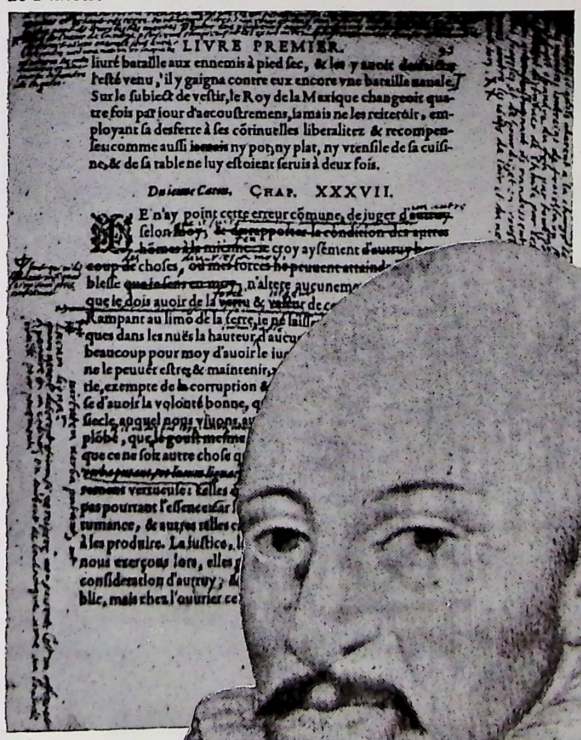
MONTAIGNE

Michel Montaigne, French philosopher and moralist, was born on February 28, 1533 in the Château of Montaigne in Périgord. He attended the Collège of Guyenne and later studied law. At twenty-one, he was a member of the Cour des Aides at Périgueux and later, the Parliament of Bordeaux. In 1565 he married Françoise de la Chassagne and, in 1570, retired from Parliament.

Beginning in 1571, Montaigne worked in his library of a thousand books, annotating and writing his thoughts, forming the first two books of the *Essays,* published in 1580. He published a new edition of the *Essays* in 1588, which included Book III and six hundred additions to the first two books. The third edition was published three years after his death by his adopted daughter, Marie Le Jars de Gournay. He died in his chateau on September 13, 1592.

Montaigne, in the *Apologie de Raymond de Sebond,* reviewed all the ancient systems of philosophy, arriving at the conclusion that reason, since it is not infallible, is powerless to impart to man a knowledge of himself. He was a devout and orthodox Catholic, but his *Essays,* no doubt because of the *Apologie,* became the handbook of freethinkers in the Seventeenth Century. Montaigne was the originator of the technical form of the essay and exerted a tremendous influence in literature and philosophy, as well as in other fields. In one way or another, Shakespeare, Bacon, Locke, Rousseau, Proust and many others are in his debt.

Montaigne's annotations to a page of his "Essays," in which he passed through various philosophical changes. From a deep admiration of the stoics, he became a skeptic, asking, "What do I know?"



LIVRE PREMIER.

liuré bataille aux ennemis à pied sec, & les y auoit desfaicts, l'esté venu, il y gaigna contre eux encore vne bataille nauale. Sur le subiect de vestir, le Roy de la Mexique changeoit quatre fois par iour d'accoustremens, iamais ne les reiteroit, employant sa desserte à ses cõtinuelles liberalitez & recompenses: comme aussi iamais ny pot, ny plat, ny vtensile de sa cuisine, & de sa table ne luy estoient seruis à deux fois.

Du ieune Caton. CHAP. XXXVII.

IE n'ay point cette erreur cõmune, de juger d'autruy selon moy, & de rapporter la condition des autres hõmes à la mienne: ie croy aysément d'autruy beaucoup de choses, où mes forces ne peuuent attaindre, blesse que ie sens en moy, n'altere aucunement que ie dois auoir de la vertu & valeur de ce... Rampant au limo de la terre, ie ne laisse... ques dans les nuës la hauteur d'aucu... beaucoup pour moy d'auoir le iu... ne le peuuer estre & maintenir... tie, exempte de la corruption & ... se d'auoir la volonté bonne, q... siecle auquel nous viuons, au... plõbé, que le goust mesme... que ce ne soit autre chose q... ... vertueuse: telles q... pas pourtant l'essence car l... tumance, & autres telles c... à les produire. La iustice, l... nous exerçons lors, elles ... consideration d'autruy; & ... blic, mais chez l'ouurier ce...

FROM THE WISDOM OF MONTAIGNE

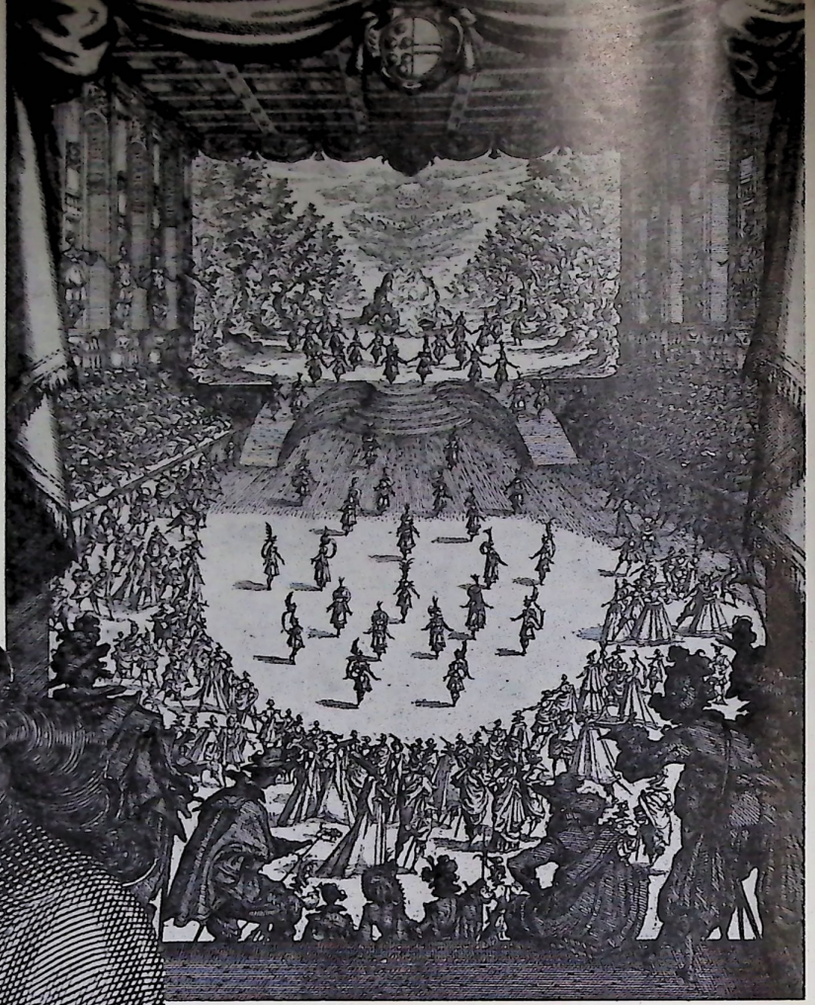
I care not so much what I am in the opinion of others as what I am in my own; I would be rich of myself and not by borrowing.

The most manifest sign of wisdom is continued cheerfulness.

Opinions that are opposed to mine do not offend or estrange me; they only arouse and exercise my mind.

The want of goods is easily repaired, but the poverty of the soul is irreparable.

MOLIÈRE



Molière, the unequaled master of French comedy, wrote not for entertainment only, but to strike at the failings and vices he considered contrary to human happiness.

Molière frequently made enemies with his satires. "Tartuffe, or the Hypocrite," was banned from the stage by civil authorities for five years after it was written.

JEAN BAPTISTE POQUELIN, better known by his stage name of Molière, stands without a rival at the head of French comedy. Born at Paris in January, 1622, where his father held a position in the royal household, he was educated at the Jesuit Collège de Clermont, and for some time studied law, which he soon abandoned for the stage. His life was spent in Paris and in the provinces, acting, directing performances, managing theatres, and writing plays. He had his share of applause from the king and from the public; but the satire in his comedies made him many enemies, and he was the object of the most venomous attacks and the most impossible slanders. On February 17, 1673, while acting in *Le Malade Imaginaire,* the last of his masterpieces, he was seized with illness and died a few hours later.

The first of the greater works of Molière was *Les Précieuses Ridicules,* produced in 1659. In this brilliant piece Molière lifted French comedy to a new level and gave it a new purpose — the satirizing of contemporary manners and affectations by frank portrayal and criticism. In the great plays that followed, *The School for Husbands* and *The School for Wives, The Misanthrope* and *The Hypocrite (Tartuffe), The Miser* and *The Hypochondriac, The Learned Ladies, The Doctor in Spite of Himself, The Citizen Turned Gentleman,* and many others, he exposed mercilessly one after another the vices and foibles of the day.

His characteristic qualities are nowhere better exhibited than in *Tartuffe.* Compared with such characterization as Shakespeare's, Molière's method of portraying life may seem to be lacking in complexity; but it is precisely the simplicity with which creations like *Tartuffe* embody the weakness or vice they represent that has given them their place as universally recognized types of human nature. ♦

"Le Malade Imaginaire" was Molière's last and most violent attack on quackery in the medical profession, a mixture of buffoonery and pure comedy.

FROM THE WISDOM OF MOLIÈRE

It is not only what we do, but also what we do not do, for which we are accountable.

Content surpasses wealth.

Haste is not always speed. We must learn to work and wait. This is like God, who perfects His works through beautiful gradations. Unreasonable haste is the direct road to error.

It is strange that all great men should have some little grain of madness mingled with whatever genius they possess.

The envious will die, but envy never.

What a delight to have a husband at night beside you; were it for nothing save the pleasure of having one to salute you and say, God protect you, when you sneeze.

The art of flatterers is to take advantage of the foibles of the great, to foster their errors, and never to give advice which may annoy.

To live without loving is not really to live.

No one is safe from slander. The best way is to pay no attention to it, but live in innocence and let the world talk.

Hypocrisy has become a fashionable vice, and every fashionable vice passes for a virtue.

If everyone were clothed with integrity, if every heart were just, frank, kindly, the other virtues would be well-nigh useless, since their chief purpose is to make us bear with patience the injustice of our fellows.

Jacques Callot, French graphic artist popular for his authentic theatre illustrations, created this etching of Molière's "Scapin."

The 17th Century predilection for ornateness which was evidenced in baroque architecture is also apparent in French theatre.

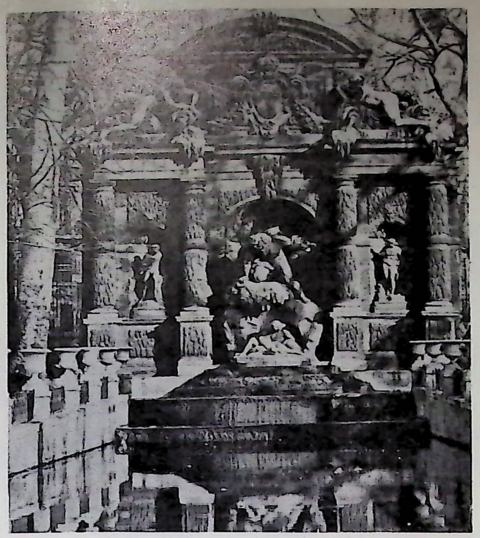
Molière ridiculed the newly rich in "Le Bourgeois Gentilhomme," a hilarious farce in prose accompanied by music and dance.

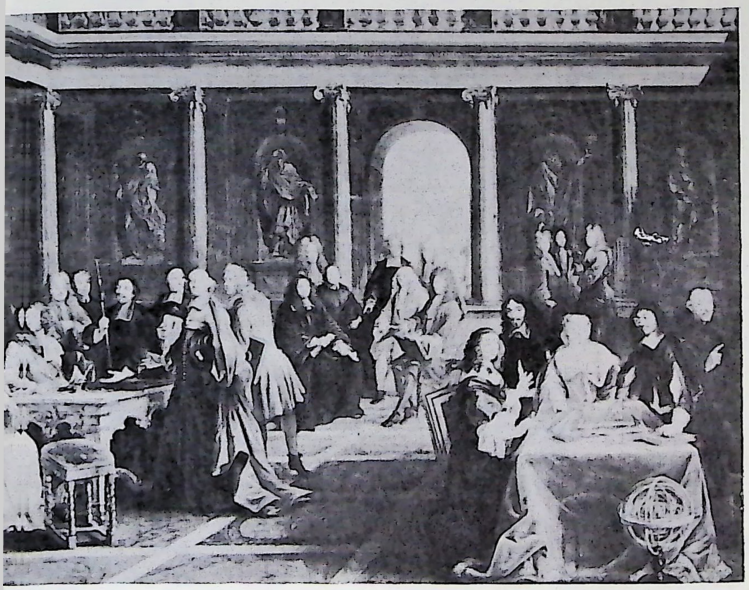
Descartes

RENÉ DESCARTES was born at La Haye in Touraine, March 31, 1596. He came of a landed family with possessions in Brittany as well as in the south. His education was begun at the Jesuit College of La Flèche, continued at Paris, and completed by travel in various countries; and his studies were varied by several years of military service. After he began to devote himself to philosophy, he lived chiefly in Holland; but the last five months of his life were spent in Stockholm, at the court of Queen Christina of Sweden, where he died on February 11, 1650.

While still young, Descartes had become profoundly dissatisfied with the scholastic philosophy, which still survived in the teaching of the Jesuits from whom he received his early training; and adopting a skeptical attitude he set out on his travels determined "to gain knowledge only from himself and the great book of the world, from nature and the observation of man." It was in Germany, as he tells us, that there came to him the idea which proved the starting point of his whole system of thought, the idea, "I think, therefore I exist," which called a halt to the philosophical doubt with which he had resolved to regard everything that could conceivably be doubted. On this basis he built up a philosophy which is usually regarded as the foundation of modern thought. Not that the system of Descartes is accepted today; but the sweeping away of presupposition of all kinds, and the "method" which he proposed for the discovery of truth, have made possible the whole modern philosophic development. It was in the *Discourse*, originally published in 1637, that this method was first presented to the world. Descartes was distinguished in physics and mathematics as well as in philosophy; and his *Geometry* revolutionized the study of that science. ♦

Chartran captured Descartes on canvas as a sort of "street corner" philosopher, debating with Blaise Pascal in the streets of Paris.





Descartes (second from right) among scholars surrounding Queen Christina of Sweden in this painting by Dumesnil. The French philosopher went to Sweden at the urging of friends after the Swedish Queen expressed interest in his work and it was there that he died.

FROM THE WISDOM OF DESCARTES

I think, therefore I am.

When anyone has offended me, I try to raise my soul so high that the offense cannot reach it.

I have made it my habit to alter my desires rather than the order of the world, and to consider that what has not come about is, so far as I was concerned, an absolute impossibility.

That God has foreordained everything is self-evident.

The greatest minds are capable of the greatest vices as well as the greatest virtues.

The mind depends so greatly on temperament and on the disposition of the bodily organs that if it be possible to find a means of rendering men more generally wise and able than they now are, I believe it is through physiology that we must seek for it.

A vacuum is repugnant to reason.

Reading good books is like having a conversation with the highly worthy persons of the past who wrote them; indeed, it is like having a prepared conversation in which those persons disclose to us only their best thinking.

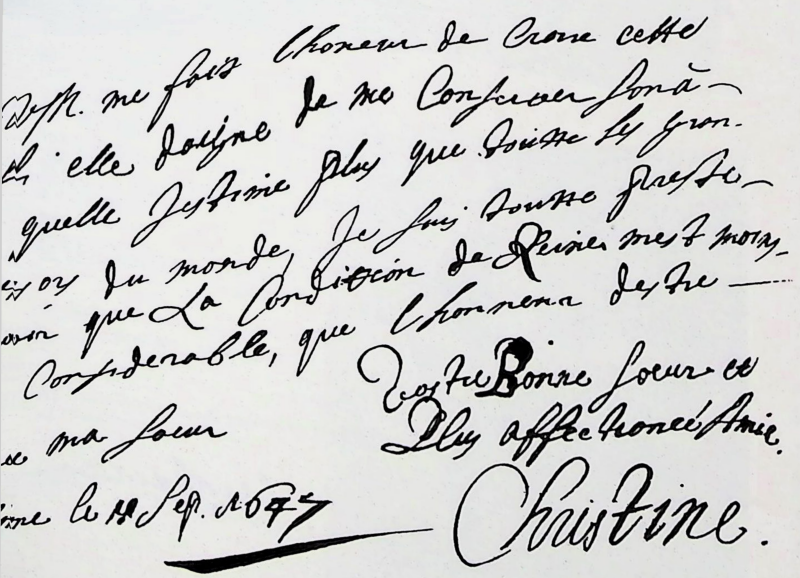
There are six simple and primary passions, to wit: wonder, love, hatred, desire, joy and sorrow.

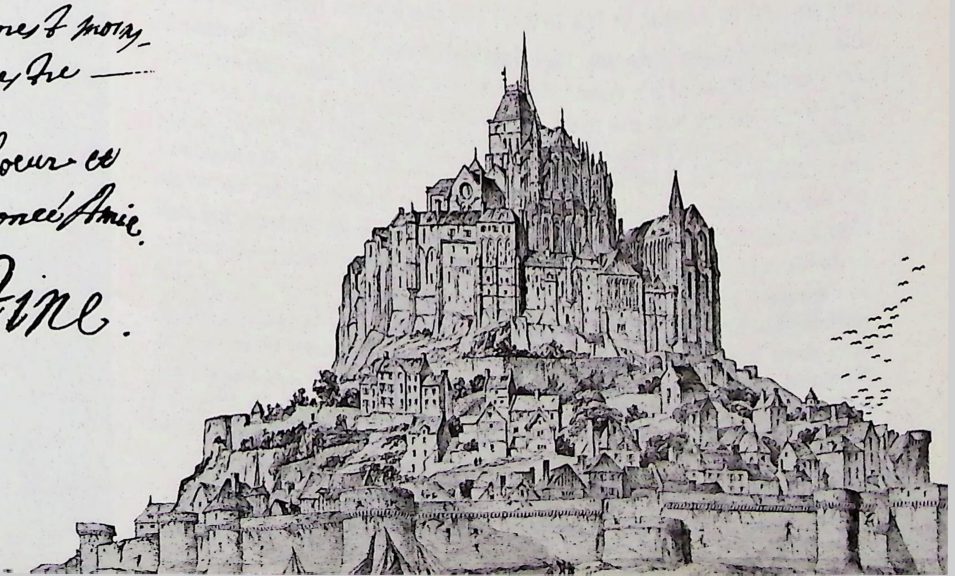
Common sense is the most widely shared commodity in the world, for every man is convinced that he is well supplied with it.

In order to improve the mind, we ought less to learn than to contemplate.

The chief cause of human errors is to be found in the prejudices picked up in childhood.

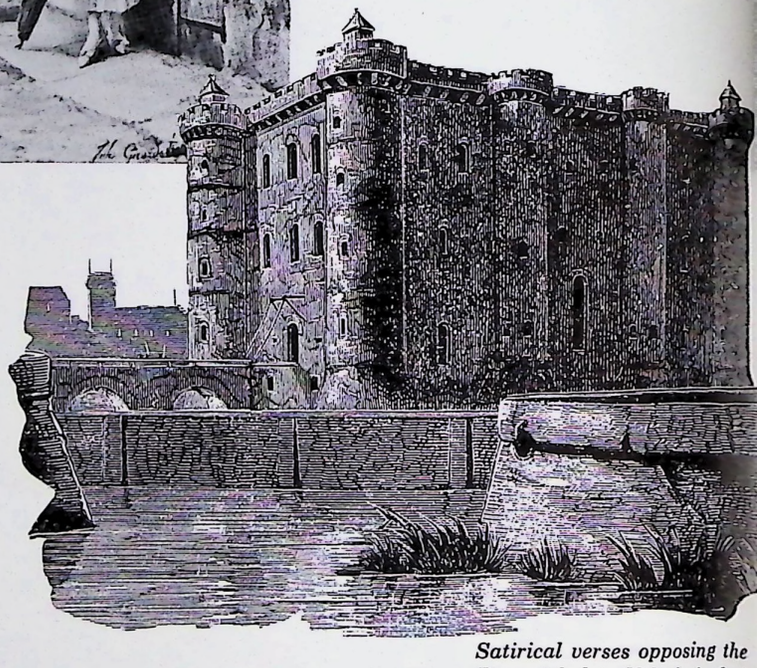
Our idea of God implies necessary and eternal existence; the manifest conclusion then is that God does exist.





VOLTAIRE

Voltaire went to Prussia, where he lived for 3 years at the invitation of King Frederick in 1751. Three months after he had published the "Diatribe du Docteur Akakia," lampooning an official of Frederick's government, he and his niece were arrested in Frankfort.



Satirical verses opposing the Regent led to Voltaire's first imprisonment in the Bastille. Following his release he won back court favor, but after challenging a member of the high nobility to a duel, he served another term, from which he was released when he agreed to go into exile in England.

FRANÇOIS-MARIE AROUET, known by his assumed name of Voltaire, was born in Paris, November 21, 1694. His father was a well-to-do notary and François was educated under the Jesuits in the Collège Louis-le-Grand. He began writing verse early and was noted for his freedom of speech, a tendency which led to his being twice exiled from Paris and twice imprisoned in the Bastille. In 1726 he took refuge in England and the two years spent there had great influence upon his later development. Some years after his return he became historiographer of France and gentleman of the king's bedchamber; from 1750 to 1753 he lived at the court of Frederick the Great, with whom he ultimately quarreled; and he spent the last period of his life, from 1758 to 1778, on his estate of Fernay, near Geneva, where he produced much of his best work. He died in Paris, May 30, 1778.

Voltaire's active life covered nearly the whole Eighteenth Century, of which he was one of the greatest literary figures. Every department of letters then in vogue was cultivated by him; in all he showed brilliant powers and in several he reached all but the highest rank. Apart from his *Henriade*, an epic on the classical model, and the burlesque, *La Pucelle*, most of his verse belongs to the class of satire and epigram. For the stage he was the most prominent writer of the time, his most successful dramas including *Zaïre, Oedipe, La Mort de César, Alzire* and *Merope*. His chief contribution in this field was the development of the didactic and philosophic element. In prose fiction he wrote *Zadig, Candide* and many admirable short stories; in history, his *Age of Louis XIV* is only the best known of four or five considerable works; in criticism, his commentary on Corneille is notable. His scientific and philosophic interests are to some extent indicated in his *Letters*, which also show his admiration for the tolerance and freedom of speech in England, which it was his greatest service to strive to introduce into his own country. ♦

Voltaire

Voltaire as caricatured by Hubert, a contemporary artist.

A page from a notebook kept by Voltaire, whose wit, irony and literary skill earned him early recognition.

Shortly before his death, Voltaire was visited by Benjamin Franklin, whom he greatly admired. Voltaire is shown here blessing Franklin's grandson.

The greatest honors ever bestowed upon a French writer were accorded Voltaire at his funeral.

FROM THE WISDOM OF VOLTAIRE

To worship God and to leave every other man free to worship Him in his own way; to love one's neighbors, enlightening them if one can and pitying those who remain in error; to dismiss as immaterial all questions that would have given no trouble if no importance had been attached to them—this is my religion, and it is worth all your systems and symbols.

A philosopher's duty is not to pity the unhappy—it is to be of use to them.

Life is thickly sown with thorns, and I know no other remedy than to pass quickly through them. The longer we dwell on our misfortunes, the greater is their power to harm us.

All men are equal; it is not birth but virtue alone that makes the difference.

It is difficult to free fools from the chains they revere.

Is there anyone so wise as to learn by the experience of others?

A multitude of laws in a country is like a great number of physicians, a sign of weakness and malady.

All men have equal rights to liberty, to their property, and to the protection of the laws.

Ideas are like beards: men do not have them until they grow up.

All sects are different, because they come from men; morality is everywhere the same, because it comes from God.

If a clock proves the existence of a clockmaker and the world does not prove the existence of a Supreme Architect, then I consent to be called a fool.

To whatever side you turn, you are forced to acknowledge your own ignorance and the boundless power of the Creator.

Prejudice is the reason of fools.

A long dispute means that both parties are wrong.

To forgive our enemies their virtues—that is a great miracle.

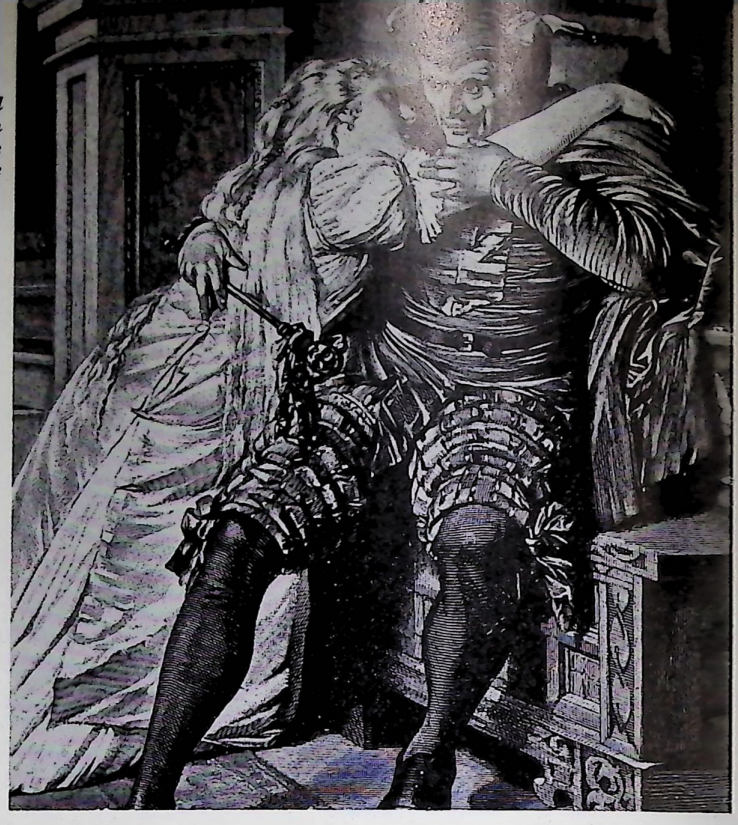
All history is little else than a long succession of useless cruelties.

Every man, as to character, is the creature of the age in which he lives. Very few are able to raise themselves above the ideas of their times.

Man is free at the moment he wishes to be.

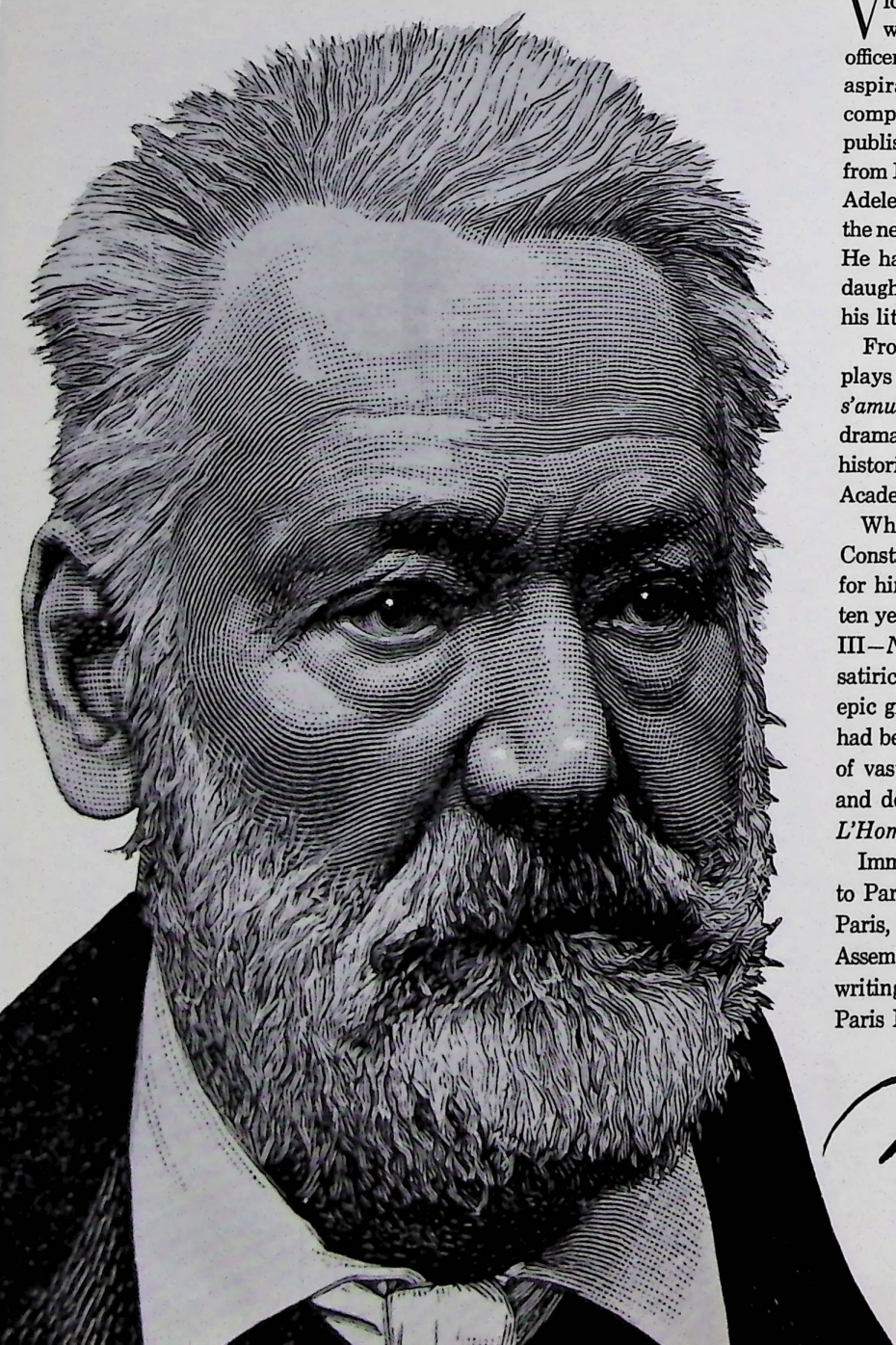
All joys do not cause laughter. Great pleasures are serious; pleasures of love do not make us laugh.

I die adoring God, loving my friends, not hating my enemies, and detesting superstition.



Rigoletto and his daughter, Gilda, are two of the principal characters of "Le Roi s'amuse," a play written by Hugo in 1832 and forbidden by Louis-Philippe's government after the first performance because it was alleged to misrepresent the character of François I.

VICTOR HUGO

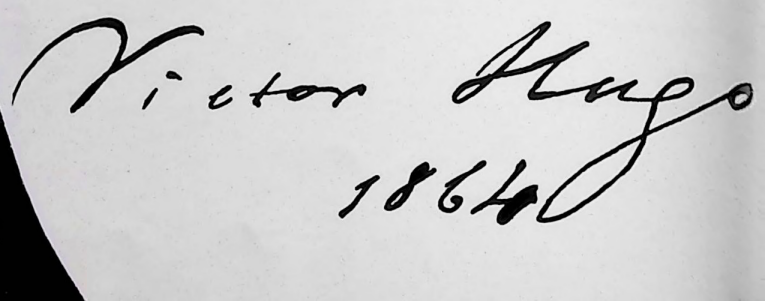


VICTOR MARIE HUGO, French poet, dramatist, novelist and politician, was born February 26, 1802 at Besançon, son of a high ranking officer in Napoleon's army. Encouraged by his mother in his literary aspirations, he won honorable mention in a nation-wide poetry competition of the French Academy at the age of fifteen. His first published collection, *Odes et Poésies diverses,* in 1822, won him a pension from Louis XVIII which enabled him to marry his childhood sweetheart, Adele Foucher. Soon, however, he became the acknowledged leader of the new Romantic School of literature with publication of *Les Orientales.* He had published four more volumes of verse before the death of his daughter, Leopoldine, and his preoccupation with politics interrupted his literary activity until 1852.

From 1827 to 1843, Hugo transformed the French theatre with such plays of the Romantic School as *Hernani, Marion de Lorme,* and *Le Roi s'amuse* — upon which Verdi's *Rigoletto* is based — wrote three prose dramas, *Lucrèce Borgia, Marie Tudor* and *Angelo,* and published the historical novel *Notre-Dame de Paris.* He was elected to the French Academy in 1841 and became a Peer of France in 1845.

When the Revolution of 1848 succeeded, he was elected to the Constituent Assembly, until, in 1851, a coup d'état made it necessary for him to flee in disguise. In exile, Hugo's literary genius, fallow for ten years, blossomed with renewed vigor in invectives against Napoleon III—*Napoléon le Petit, L'Histoire d'un crime* and his masterpiece of satiric verse, *Les Châtiments,* which contains *L'Expiation,* a poem of epic grandeur unsurpassed in French literature. Turning to a novel he had begun thirty years before, Hugo completed *Les Misérables,* a work of vast range, portraying the injustices society inflicts upon the poor and defenseless. His other novels include *Les Travailleurs de la mer, L'Homme qui rit* and *Quatre-vingt-treize.*

Immediately after the fall of Napoleon III, Hugo was welcomed back to Paris with wild enthusiasm. He endured the horrors of the siege of Paris, which he related in *L'Année terrible,* was elected to the National Assembly and, in 1875, to the Senate. His final years were devoted to writing and the enjoyment of an almost universal adulation. He died in Paris May 22, 1885. ♦



FROM THE WISDOM OF HUGO

Right is invincible, and truth is immortal.

Common sense is not wisdom and is not reason; it is a little of one and a little of the other, with a dash of egotism.

People do not lack strength; they lack will.

God took His softest clay and His purest colors, and made a fragile jewel, mysterious and caressing – the finger of woman; then He fell asleep. The devil awoke, and at the end of that rosy finger put – a nail!

A home has a soul.

Conjecture is a healthful occupation for the mind. Reason is awakened: logic is called into play.

Amnesty is in my opinion the most beautiful word in human speech.

If God had intended that man should go backward, He would have given him eyes in the back of his head.

Compulsory education is a recruiting of souls for light.

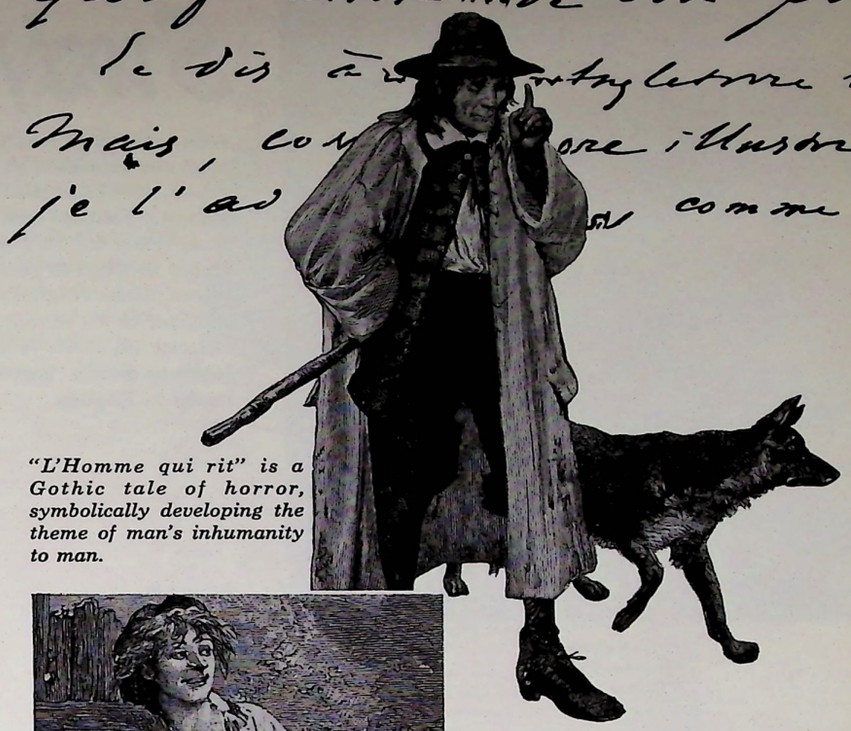
An invasion of armies can be resisted; an invasion of ideas cannot be resisted.

Death has but few terrors for the crushed and broken spirit; but how heavy and icy is his hand when it grasps the heart which has just begun to live and revel in the joys of life!

God creates by intuition; man creates by inspiration, strengthened by observation.

Initiative is doing the right thing without being told.

The greatest happiness in life is the conviction that we are loved, loved for ourselves – say rather, loved in spite of ourselves.

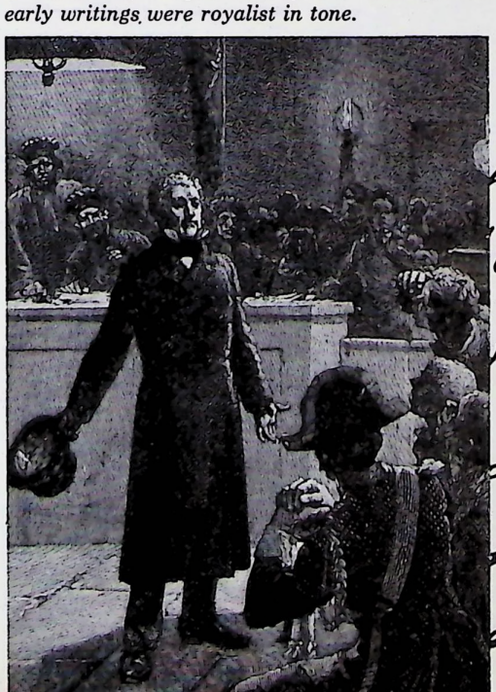


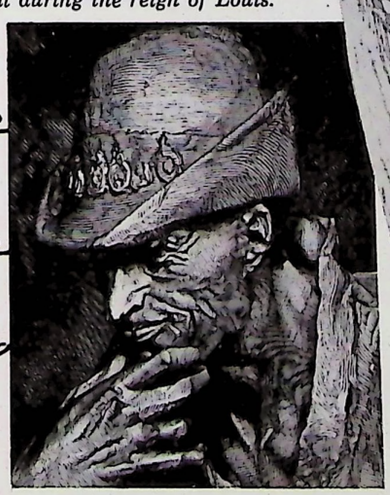
"L'Homme qui rit" is a Gothic tale of horror, symbolically developing the theme of man's inhumanity to man.

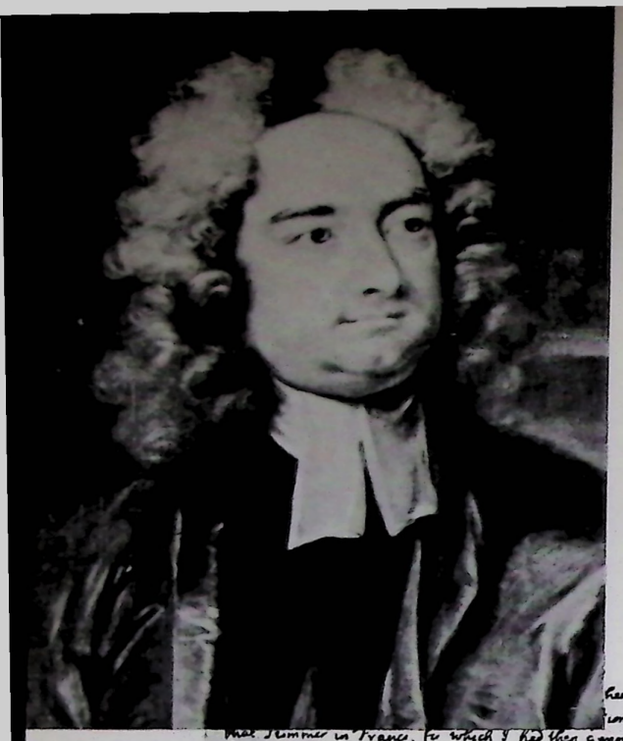
Gavroche of "Les Misérables" was a blustering, jeering boy who had no home, no bread, no fire, no love, but was joyous because he was free.

Esmeralda and Louis XI appear in "Notre-Dame de Paris," which depicts life in Paris as dominated by the Cathedral during the reign of Louis.

"I am Jean Valjean." The hero of "Les Misérables" exemplifies the democratic and humanitarian sentiments of Hugo's later years, although his early writings were royalist in tone.







Swift

Jonathan Swift, English author, was born in Dublin on November 30, 1667 and educated at Trinity College. His first great satire, *A Tale of a Tub,* was published in 1704. In 1710 he joined the Tories and his vigorous political writing made him one of England's most influential men. When the Tory party lost power with Queen Anne's death, Swift's career in English politics ended. Having been in the past ordained a priest in the Anglican Church of Ireland, he was appointed Dean of St. Patrick's Cathedral, Dublin, where he served until his death on October 19, 1745. While Dean, he wrote *Gulliver's Travels,* which was instantaneously popular and remains one of the most widely read books in English.

FROM THE WISDOM OF SWIFT

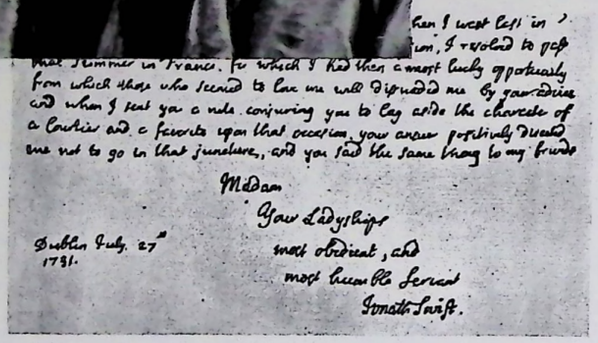
Vision is the art of seeing things invisible.

If a man would register all his opinions upon love, politics, religion and learning, what a bundle of inconsistencies and contradictions would appear at last!

A wise man is never less alone than when he is alone.

When a true genius appears in the world, you may know him by this sign – that the dunces are all in confederacy against him.

May you live all the days of your life.

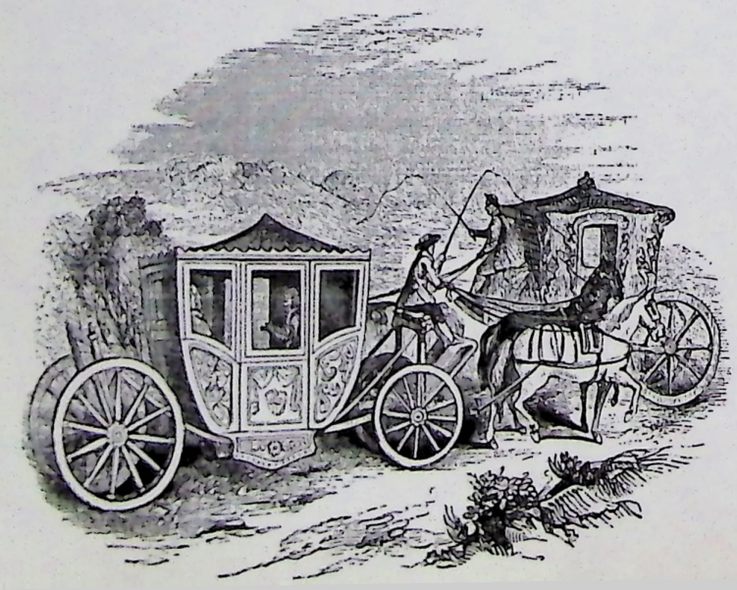


Dublin July. 27th
1731.

Madam
Your Ladyships
most obedient, and
most humble Servant
Jonath Swift.

In "Gulliver's Travels," Swift's profound satire on the irrationality of human behavior, Gulliver awakens in Lilliput to find himself a prisoner of diminutive human beings.

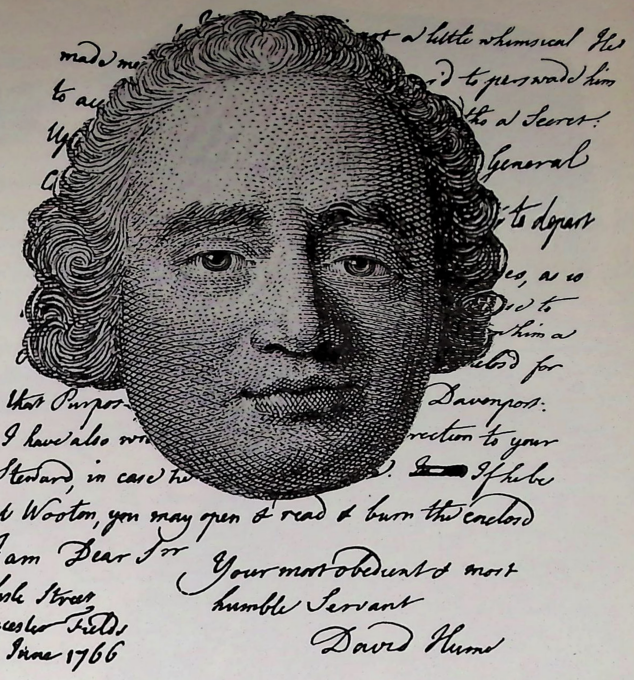
Carlyle



Thomas Carlyle, Scottish essayist and historian, was born on December 4, 1795, in Ecclefechan. After graduating from Edinburgh University, he taught and did graduate work before publishing a biography of Schiller and translations of Adrien Legendre's *Geometry* and Goethe's *Wilhelm Meister.* He supported himself and his wife by writing for the *Edinburgh Review* and other magazines, while working on *Sartor Resartus.* His *French Revolution,* published in 1837, was followed at two-year intervals by *Chartism, On Heroes, Hero Worship, and the Heroic in History* and *Past and Present,* all concerned with leadership. In later years, he produced *Oliver Cromwell, The Life of John Sterling* and *Frederick the Great.* He died in London on February 4, 1881.

Hume

David Hume, Scottish philosopher, was born in Edinburgh on April 26, 1711, "of good family," according to his autobiography, *My Own Life*. His skeptical philosophy is outlined in *Treatise of Human Nature, Essays, Moral and Political, An Enquiry Concerning Human Understanding, Enquiry Concerning the Principles of Morals* and *Natural History of Religion*. While librarian of the Faculty of Advocates he wrote his *History of England* and then returned to France, where he had previously lived for several years, to serve as an official of the Embassy at Paris. Returning to Edinburgh, he wrote *Dialogues Concerning Natural Religion*, which was published posthumously. Hume's death occurred on August 25, 1776.



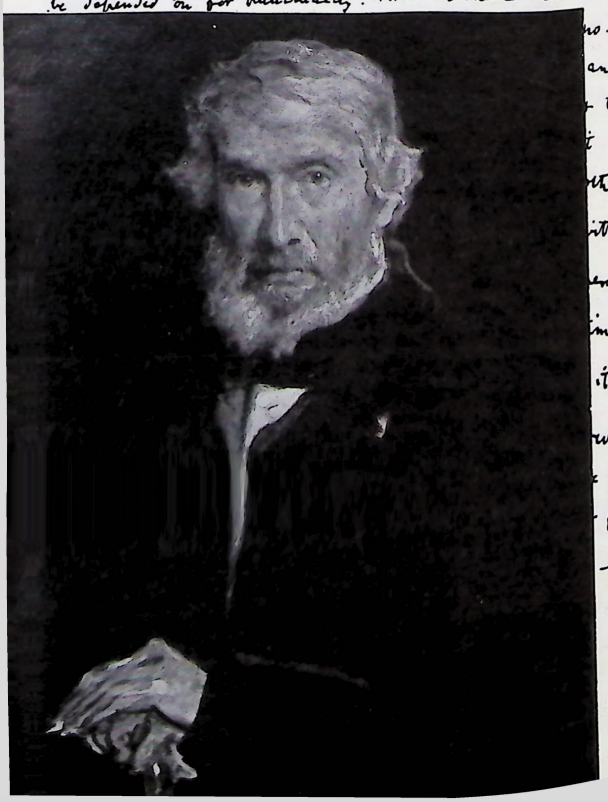
FROM THE WISDOM OF HUME

A propensity to hope and joy is real riches; one to fear and sorrow is real poverty.

The sweetest path of life leads through the avenues of learning and whoever can open up the way for another, ought, so far, to be esteemed a benefactor to mankind.

It is harder to avoid censure than to gain applause, for this may be done by one great or wise action in an age; but to escape censure a man must pass his whole life without saying or doing one ill or foolish thing.

Be a philosopher; but, amidst all your philosophy, be still a man.



FROM THE WISDOM OF CARLYLE

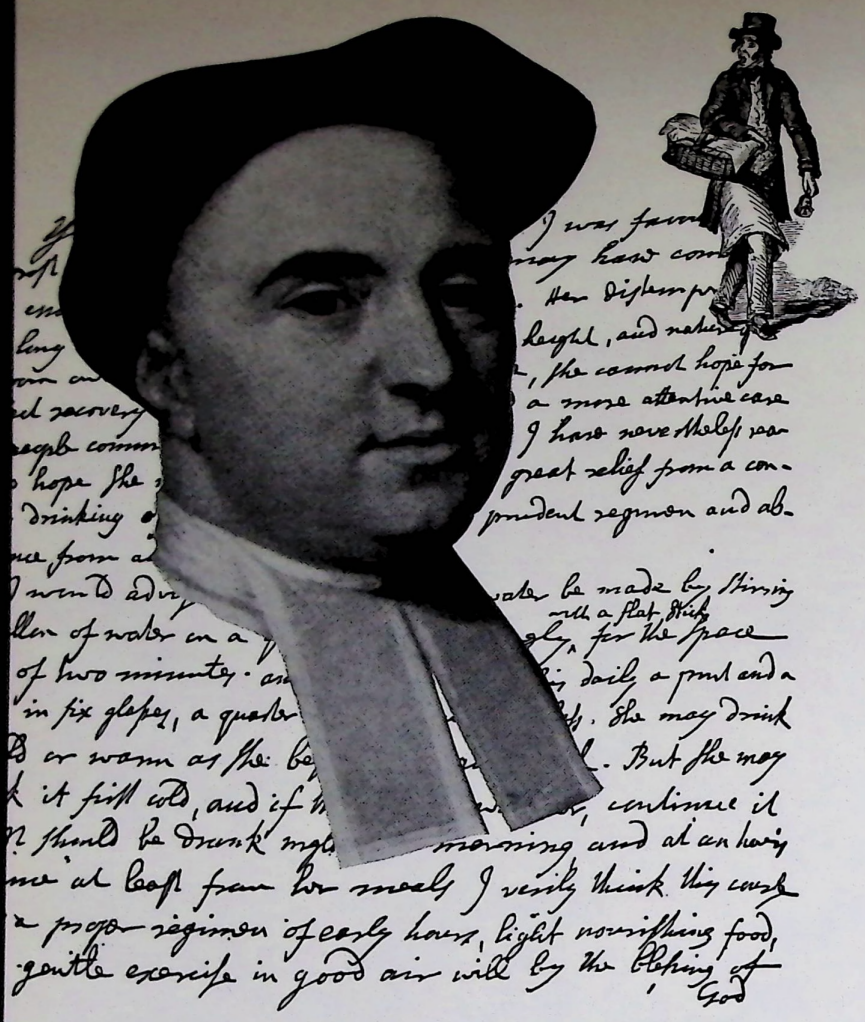
A loving heart is the beginning of all knowledge.

All that mankind has done, thought, gained or been: it is lying as in magic preservation in the pages of books. They are the chosen possession of men.

Every new opinion, at its starting, is precisely in a minority of one.

The first duty of man is that of subduing fear.

Our grand business is, not to see what lies dimly at a distance, but to do what lies closely at hand.



Locke

John Locke, English philosopher and author, was born near Bristol on August 29, 1632. He was educated at Oxford, where he later taught for many years, and served as confidential companion to the first Earl of Shaftesbury. As a result of the Earl's conspiracies against Charles II, Locke found it advisable to go into exile in Holland from 1683 until 1690. On his return, he held minor government offices and lived with friends near London until his death on October 28, 1704. His many works include *A Letter Concerning Toleration, A Treatise of Civil Government, An Essay Concerning the Human Understanding, Some Thoughts Concerning Education* and *The Reasonableness of Christianity*. Locke maintained that reason unrestrained is dangerous dogmatism; reason restrained is productive wisdom; and that reason applied to the practical needs of human living is human happiness.

FROM THE WISDOM OF LOCKE

The actions of men are the best interpreters of their thoughts.

It is one thing to show a man that he is in error and another to put him in possession of truth.

Parents wonder why the streams are bitter when they themselves have poisoned the fountain.

Education begins the gentleman, but reading, good company and reflection must finish him.

Nature never makes excellent things for mean, or no uses.

Berkeley

George Berkeley, Irish bishop and philosopher, was born in County Kilkenny on March 12, 1685. He was educated at Trinity College, Dublin, and later taught there. In 1713 he went to London, where his early works, *An Essay Toward a New Theory of Vision, A Treatise Concerning the Principles of Human Knowledge* and *Three Dialogues Between Hylas and Philonous,* as well as his wit and personality, charmed society. After Continental travels from 1713 to 1721, he was appointed Dean of Derry in 1724. He wrote *Alciphron* while living in Rhode Island from 1728 to 1731 and his last major work, *Siris,* after becoming Bishop of Cloyne in 1734. In 1752 he retired to Oxford, where he died on January 14, 1753. Berkeley's aim was to overcome skepticism and atheism and to establish a philosophy in harmony both with the new materialistic philosophy of his time and with spiritualism.

FROM THE WISDOM OF BERKELEY

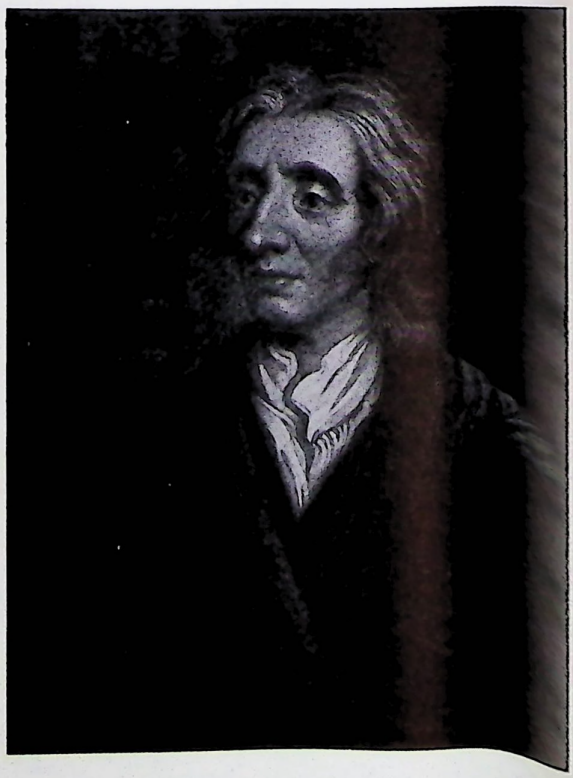
Philosophy opens and enlarges the mind by the general views to which men are habituated in that study and by the contemplation of more numerous and distant objects than fall within the sphere of mankind in the ordinary pursuits of life.

He who says there is no such thing as an honest man, you may be sure is himself a knave.

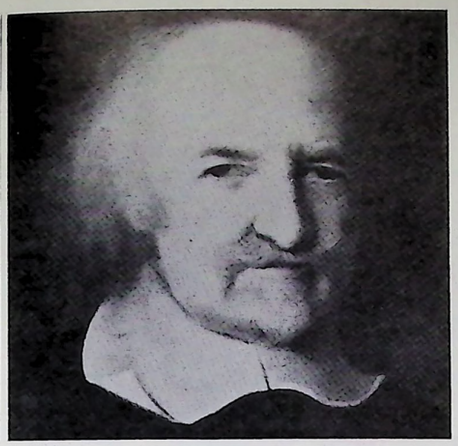
Truth is the cry of all, but the game of the few.

Locke's birthplace in Wrington, a suburb of Bristol, England.

John Locke



Hobbes



Thomas Hobbes, English philosopher and author, was born near Bristol on April 5, 1588. He entered Oxford at the age of fifteen and served as a tutor before he was forced to flee to France in 1640, because of his unpopular political views. During part of the eleven years he lived there, he tutored in mathematics the prince who later became Charles II of England. In 1651 he made his peace with Oliver Cromwell and returned to London. His writings included translations of Thucydides and poems of Homer; *De Corpore,* a treatise in physics and metaphysics; and such works analyzing human nature and political institutions as *De Cive, Human Nature, De Corpore Politico, Leviathan, De Homine* and *Behemoth,* which was published posthumously. Hobbes, who died on December 4, 1679, felt that strong rule, although it is no guarantee of social perfection, is the only alternative to social disaster.

FROM THE WISDOM OF HOBBES

The first and fundamental law of nature is to seek peace and follow it.

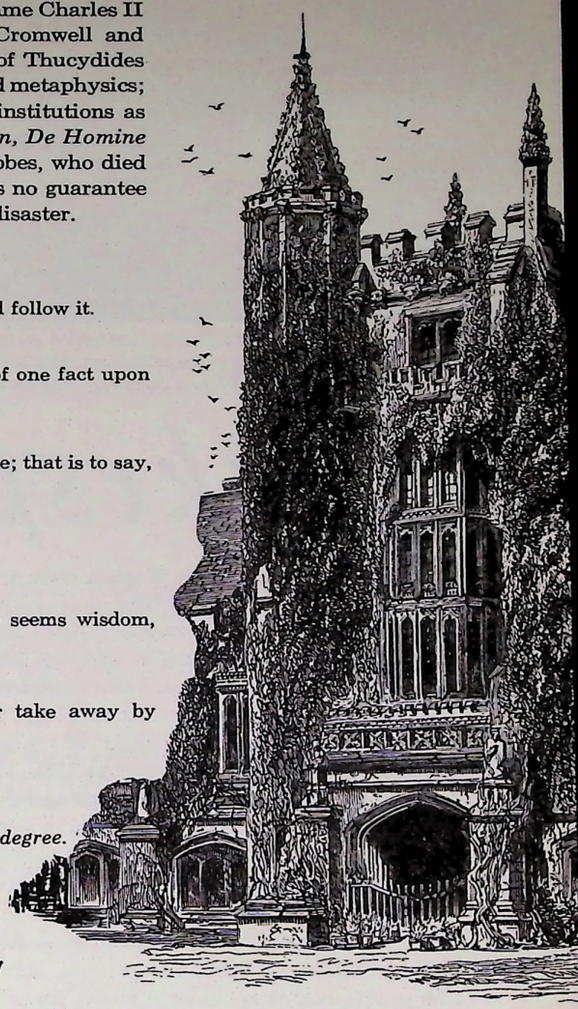
Science is the knowledge of consequences and dependence of one fact upon another.

The value or worth of a man is, as of all other things, his price; that is to say, so much as would be given for the use of his power.

Justice consists in taking from no man what is his.

Eloquent speakers are inclined to ambition; for eloquence seems wisdom, both to themselves and others.

Faith is a gift of God which man can neither give nor take away by promise of rewards or menaces of torture.



Magdalen Hall, Oxford, where Hobbes received his degree.

Mill

John Stuart Mill, English economist and philosopher, was born on May 20, 1806, in London. Mill was a child prodigy, taught by his father, economist and philosopher James Mill. He worked for the East India Company from 1823 — the year he founded the Utilitarian Society — until 1858 and then became active in social reform movements and served as a Member of Parliament. He died on May 8, 1873 in Avignon, France. His *Principles of Political Economy with Some of their Applications to Social Philosophy* and *A System of Logic* were the leading textbooks in their fields. He also wrote *On Liberty, Considerations on Representative Government* and *Utilitarianism.* His *Autobiography* sums up his social objective: "To unite the greatest individual liberty of action, with a common ownership in the raw material of the globe and an equal participation of all in the benefits of combined labor."

FROM THE WISDOM OF MILL

Genius can only breathe freely in an atmosphere of freedom.

A cultivated mind is one to which the fountains of knowledge have been opened and which has been taught, in any tolerable degree, to exercise its faculties.

Whatever crushes individuality is despotism, by whatever name it may be called.

In this age the man who dares to think for himself and to act independently, does a service to the race.

This cartoon, "Mill's logic, or Franchise for Females," appeared in "Punch" shortly before Mill published "The Subjection of Women."

J. S. Mill

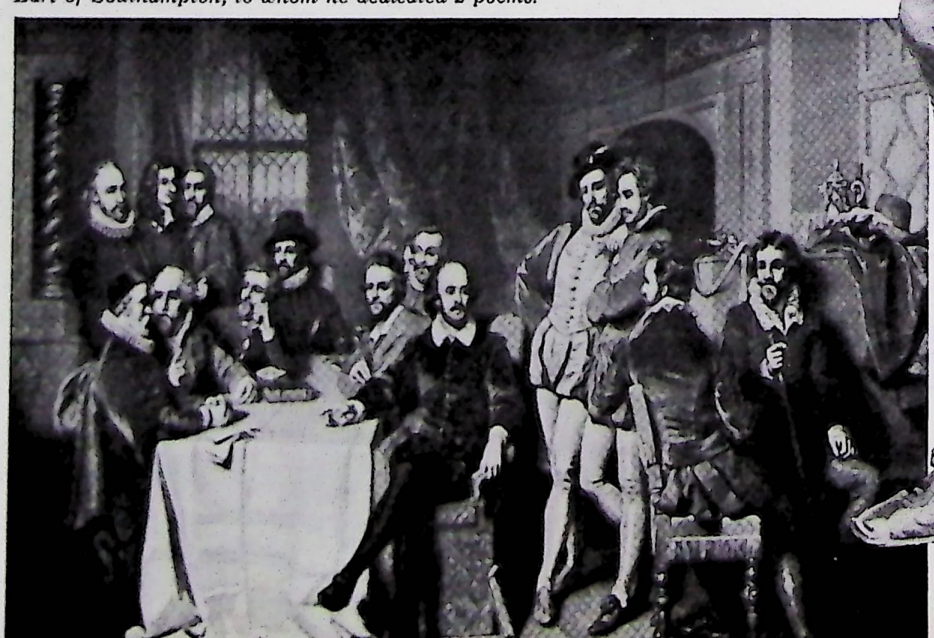
"A Midsummer Night's Dream," in which Bottom and Titania, (left), are important characters, was Shakespeare's first triumph in romantic comedy. "Romeo and Juliet," whose title characters appear, (right), with Friar Lawrence, was another of his early successes.

Shakespeare

WILLIAM SHAKESPEARE, English poet, dramatist and actor, was born at Stratford-on-Avon. The date of his birth is fixed within a few days by the record of his baptism, April 26, 1564, since it was then the custom to baptize an infant as early as possible; but the traditionally assigned date, April 23, rests on conjecture. Shakespeare presumably received a sound classical training at the Stratford Grammar School, although there is no actual record of his life between his baptism and his marriage to Anne Hathaway in 1582. His first child, Susanna, was born in 1583 and the twins, Hamnet and Judith, in 1585.

Exactly when Shakespeare arrived in London is not known. His first published work, *Venus and Adonis*, appeared in 1593 and his *Comedy of Errors* was performed in 1594. And soon, in London's Globe Theatre, some of the greatest dramas of all time were produced—*Hamlet, MacBeth, As You Like It, A Midsummer Night's Dream, The Tempest, Julius Caesar, Othello, Much Ado About Nothing, Antony and Cleopatra*—names synonymous with superb theatre, master story telling, unforgettable tragedy, delightful comedy, diversified and powerful characterization, the epitome of poetic expression and universality of appeal. Shakespeare has furnished the English language with more familiar quotations than any other single writer.

When, in 1603, King James took Shakespeare's company under his direct patronage as The King's Majesty's Servants, members of the royal household as Grooms of the Chamber, the company began to enjoy special favor at court, playing there repeatedly for handsome rewards, in which, of course, Shakespeare shared. When he died, April 23, 1616, more than half of his plays were still unpublished. ♦

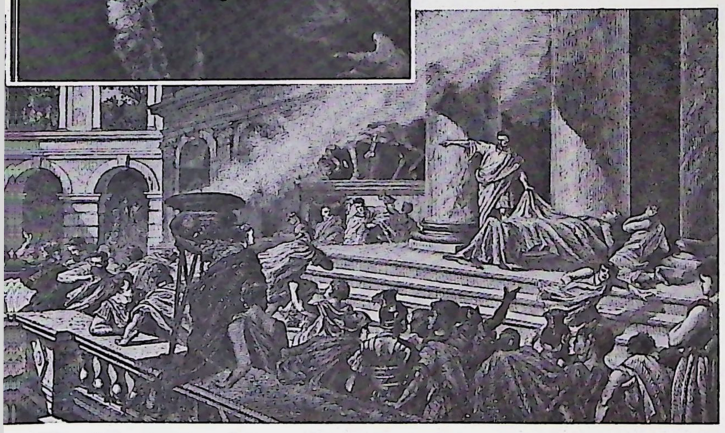


A painting of Shakespeare with friends. Among his closest friends was the Earl of Southampton, to whom he dedicated 2 poems.

Shakespeare's signature

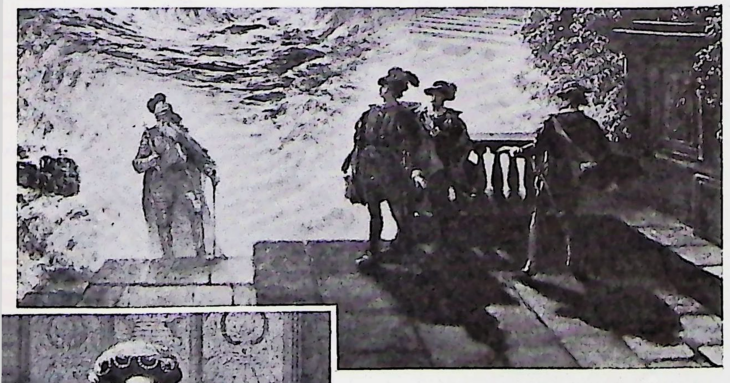
Desdemona and Othello defend their elopement before her father and the Senate in Shakespeare's Elizabethan domestic tragedy, "Othello."

First performed at court the day after Christmas, 1606, "King Lear," staged in a distant and barbaric past, is today the least performed of Shakespeare's tragedies.



Antony impugns the motives of the conspirators, rousing the populace with his oration over the body of the murdered emperor, in "Julius Caesar."

"Hamlet," an old play reshaped by Shakespeare, was instantaneously successful, creating a demand for plays based on revenge that lasted 50 years.



Henry VIII is one of many historical figures described by Shakespeare. Caesar, Antony, Cleopatra, Richard III and others are known to thousands mainly through his authentic dramas.

FROM THE WISDOM OF SHAKESPEARE

Where is truth, if there be no self-trust?

There is a tide in the affairs of men, which, taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries.

When rich villains have need of poor ones, poor ones may make what price they will.

What's gone and what's past help should be past grief.

Our remedies often in ourselves do lie, which we ascribe to heaven.

Win her with gifts, if she respect not words; dumb jewels often in their silent kind more than quick words do move a woman's mind.

Assume a virtue, if you have it not.

Few love to hear the sins they love to act.

Suit the action to the word, the word to the action, with this special observance—that you overstep not the modesty of nature.

Rich gifts wax poor when givers prove unkind.

I do think it is their husbands' faults if wives do fail. Let husbands know their wives have sense like them: they see and smell and have their palates both for sweet and sour, as husbands have.

In time we hate that which we often fear.

Who shall be true to us, when we are so unsecret to ourselves?

It is a great sin to swear unto a sin, but greater sin to keep a sinful oath.

It is better to be lowly born, and range with humble livers in content, than to be perched up in a glistering grief, and wear a golden sorrow.

Brave conquerors: so you are that war against your own affections and the huge army of the world's desires.

Many strokes, though with a little axe, hew down and fell the hardest-timbered oak.

Malice bears down truth.

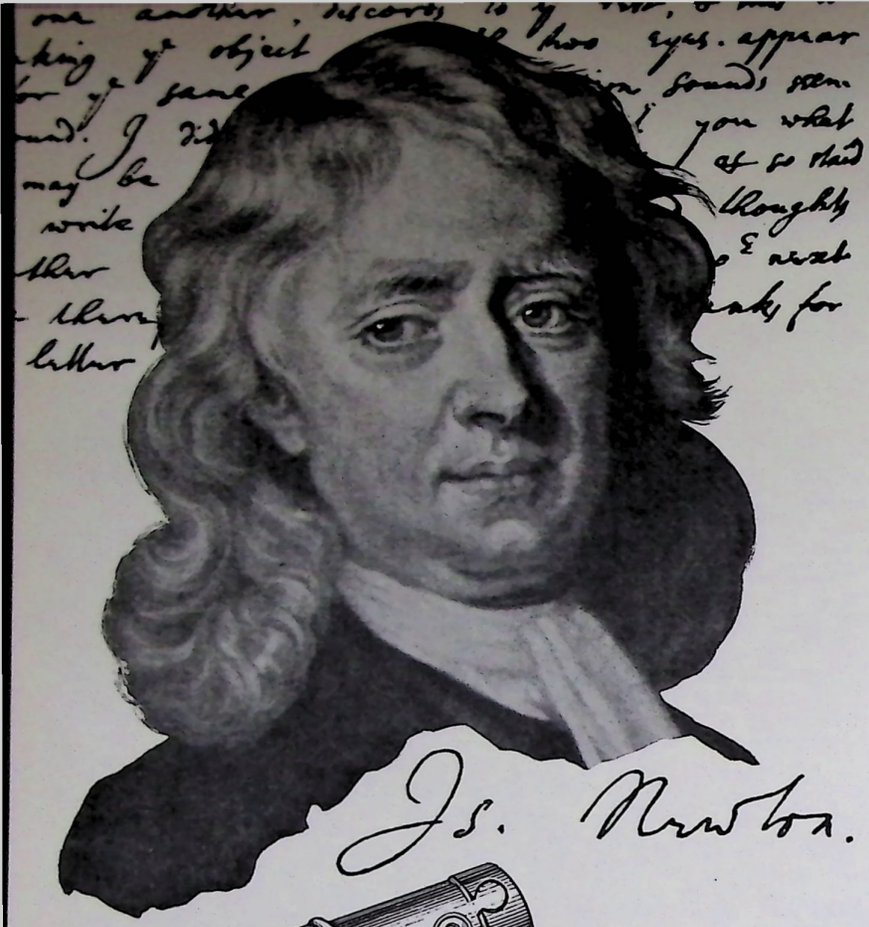
Condemn the fault, and not the actor of it.

There was never yet philosopher that could endure the toothache patiently.

Mend your speech a little, lest it may mar your fortunes.

Wisely and slow: they stumble that run fast.

Rather let my head stoop to the block, than these knees bow to any save to the God of heaven.



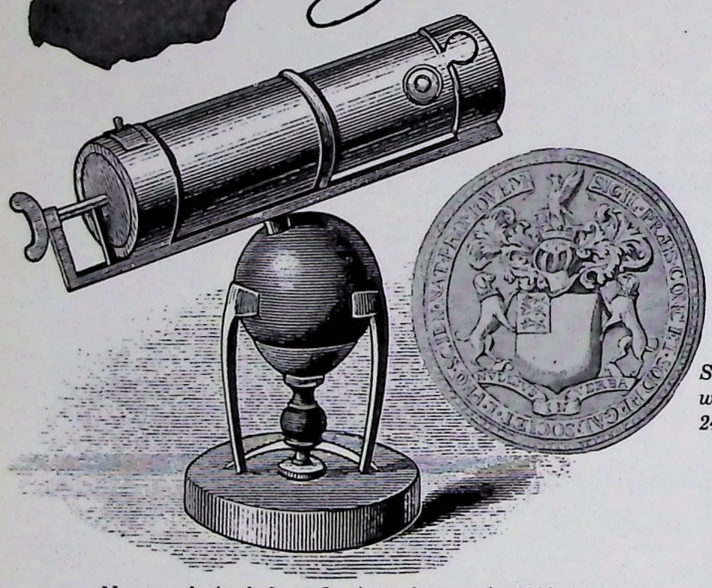
NEWTON

SIR ISAAC NEWTON, English mathematician and astronomer, was born at Woolsthorpe, December 25, 1642. In his early youth he made drawings, mechanical toys, clocks, sundials and kites with lanterns, and studied the heavens. He graduated from Trinity College, Cambridge University, in 1665.

Newton, who became known as the greatest scientist of his time, had prodigious powers of concentration and sustained effort. His outstanding contribution to science was the discovery of the law of universal gravitation, which revealed the principles of celestial mechanics and ushered in a new era of thought. Newton proved that the laws of motion applied equally to terrestrial and celestial objects. He showed that comets, often held as supernatural bodies, were celestial objects moving in long ellipses and obeying the law of gravitation.

In 1669 Newton became professor of mathematics at Cambridge University. He came to know Edmund Halley, the astronomer, who assumed the cost of publication in 1687 of what has been called the greatest work in the history of science: *Philosophiae naturalis principia mathematica.* The *Principia* explained Galileo's law of falling bodies, Kepler's laws of planetary motion, irregularities of planets and other phenomena.

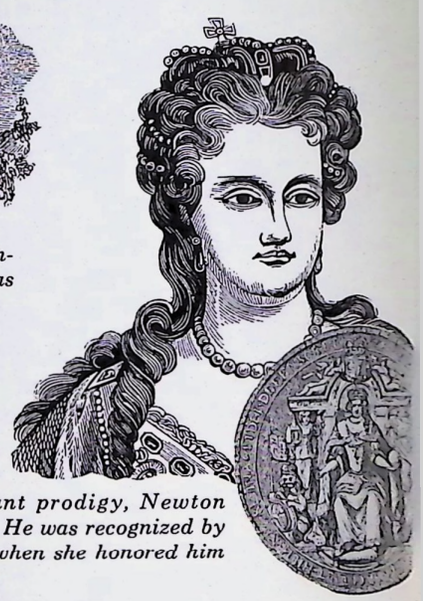
In 1699 Newton, whose interests included chemistry, history, theology and metaphysics, was appointed Master of the Mint at London, superintending a complete recoinage. Four years later, he was elected president of the Royal Society and was annually re-elected until his death in London, March 20, 1727. ♦



Newton devised the reflecting telescope in 1668 to aid his studies.

The house in Woolsthorpe, Lincolnshire, England, where Newton was born.

Seal of the Royal Society, of which Newton was president for 24 years.



Although he was not an infant prodigy, Newton developed into a man of genius. He was recognized by Queen Anne, (above), in 1705, when she honored him with knighthood.

FROM THE WISDOM OF NEWTON

If I have ever made any valuable discoveries, it has been owing more to patient attention than to any other talent.

Oh, physics! Preserve me from metaphysics!

If you are affronted it is better to pass it by in silence, or with a jest, though with some dishonor, than to endeavor revenge.

The world was made at one cast.

If you can keep reason above passion, that and watchfulness will be your best defenders.

We account the Scriptures of God to be the most sublime philosophy.

It is the dominion of a spiritual being which constitutes a God: a true, supreme, or imaginary dominion makes a true, supreme or imaginary God. And from His true dominion it follows that the true God is a living, intelligent, and powerful Being; and from His other perfections, that He is supreme, or most perfect.

No sciences are better attested than the religion of the Bible.

What I have done is due to past thought.

I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me.

Milton

JOHN MILTON, English poet, was born in London, December 9, 1608. He studied with a Puritan minister before attending St. Paul's School. While at Christ's College, Cambridge, where he took his bachelor's degree in 1629 and his master's in 1632, he wrote his finest Latin poem, *Epitaphium Damonis,* and in the same day, the English ode, *On the Morning of Christ's Nativity.*

After leaving Cambridge, Milton spent six years at his father's country estate, studying and writing — composing the beautiful masque, *Comus,* in 1634 and *Lycidas,* his greatest lyric poem, in 1637. The next spring, he began an extended tour of the Continent, returning to establish his own home in St. Bride's Churchyard and to open a boys' school.

In 1641 Milton entered the controversy between the Puritan party and the Established Church with a series of pamphlets in defense of the latter. Two years later, he married seventeen-year-old Mary Powell, who was unhappy in his Puritan household and returned to her family after a few months. She returned to live with him in 1645 and bore him three daughters.

As a result of his pamphlet justifying the execution of Charles I, Milton was appointed Secretary of Foreign Tongues to the Council of State, until blindness forced him to give up the position. His second wife, Katharine Woodstock, died in childbirth a little over a year after their marriage in 1656. His third marriage, to Elizabeth Minshull, took place in 1663.

Paradise Lost, his major work, was published in 1667. *Paradise Regained* and *Samson Agonistes,* appearing together in 1671, were less enthusiastically received. Milton died November 8, 1674 and was buried in St. Giles, Cripplegate, London. ♦

Cottage at Chalfont where Milton finished writing "Paradise Lost."

Milton supported Oliver Cromwell, (above), against Charles I, (right).

Milton dictated his work after his eyesight failed when he was 44, leaving him blind for 22 years.

FROM THE WISDOM OF MILTON

Unbelief is blind.

Truth is as impossible to be soiled by any outward touch as the sunbeam.

The more deeply we delve into the wondrous wisdom, the marvelous skill, and the astounding variety of its creation, which we cannot do without the aid of learning, the greater grows the wonder and awe we feel for its Creator and the louder the praises we offer Him.

Opinion in good men is but knowledge in the making.

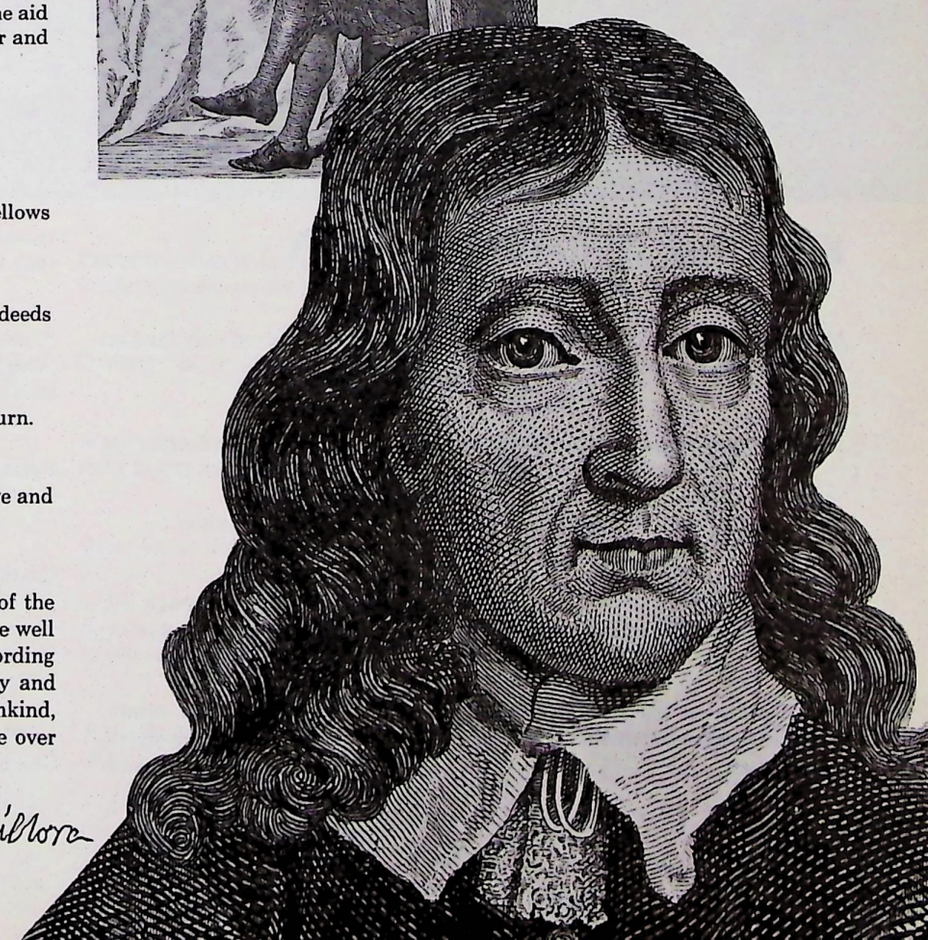
The chief part of human happiness is derived from the society of one's fellows and the formation of friendships.

The best apology against false accusers is silence, sufferance and honest deeds set against dishonest words.

Solitude is sometimes best society, and short retirement urges sweet return.

The end of all learning is to know God, and out of that knowledge to love and imitate Him.

We may hope for an eternal life, which will never allow the memory of the good deeds we performed on earth to perish; in which, if we have done well here, we shall ourselves be present to hear our praise; and in which, according to a wise philosophy held by many, those who have lived temperately and devoted all their time to noble arts, and have thus been of service to mankind, will be rewarded by the bestowal of a wisdom matchless and supreme over all others.

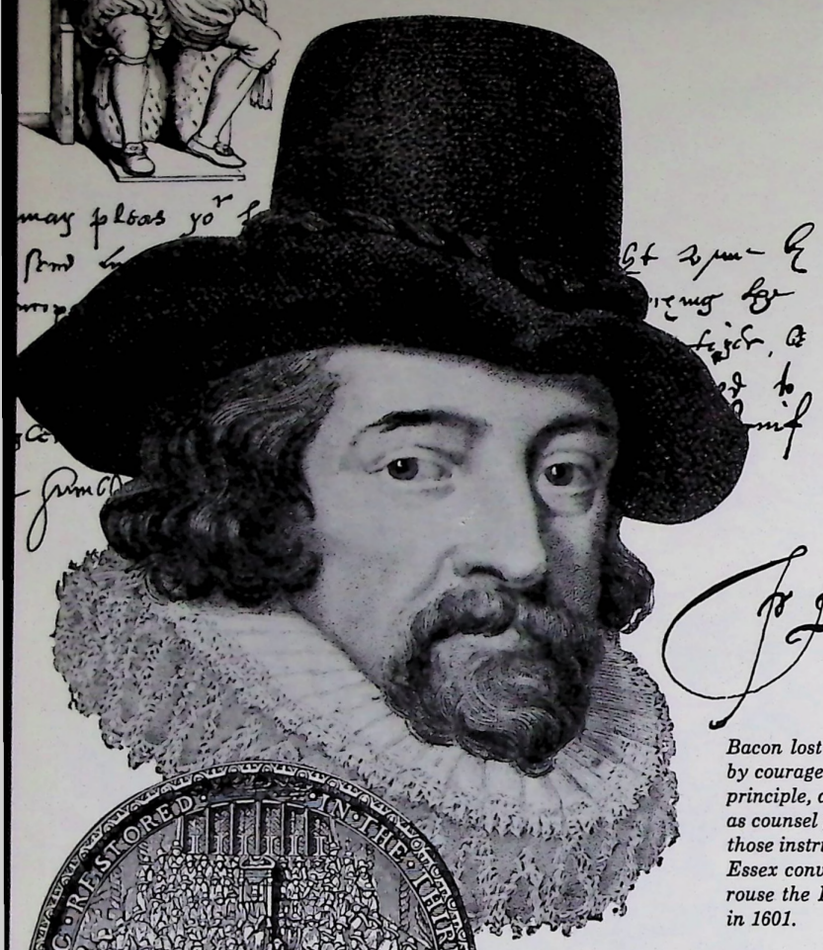


BACON

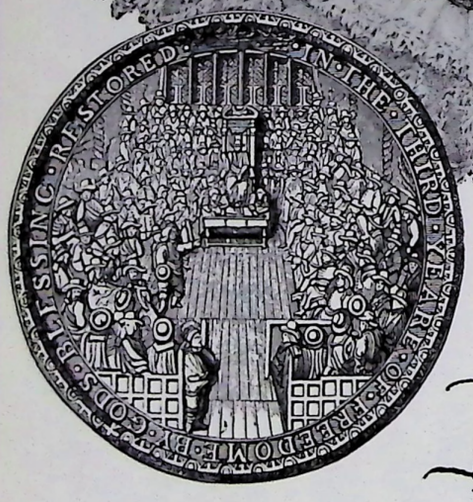
SIR FRANCIS BACON, English statesman, essayist and philosopher, was born in London, January 22, 1561, the youngest son of Sir Nicholas Bacon, Lord Keeper of the Great Seal. He attended Cambridge for two years, spent three years in France, and then, left without adequate means by the death of his father, began the study of law. Becoming a member of Parliament in 1584, he took a prominent part in the debates of every session of the House of Commons until 1614.

Bacon, who never held any important office under Queen Elizabeth, prospered with the accession of James I. In 1607 he was appointed solicitor general; in 1613, attorney general; and in 1618, lord chancellor, the highest legal post in the kingdom. He was knighted in 1603, created Baron Verulam in 1618, and made Viscount St. Albans in 1621. In the latter year he was accused of accepting bribes from clients, which he admitted, but argued that he had never allowed "gifts" to influence his decision—a curious mixture of intellectual acuteness and moral obtuseness. Deprived of his offices and temporarily banished from court, he spent his remaining years in retirement.

Bacon's *Essays*, on which he worked intermittently for twenty-eight years, were "dispersed meditations" on fundamental aspects of human life written in a terse, sententious style ornamented with learned illustrations and brilliant metaphors. Another of his works, *De sapientia veterum, (The Wisdom of the Ancients)*, is an allegorical interpretation of the hidden truths contained in ancient myths. His *History of the Reign of Henry VII* is notable for its vivid characterization and clear political analysis. *New Atlantis*, unfinished when he died April 9, 1626, anticipates a strikingly large number of recent scientific advances. ♦



Bacon lost favor with Queen Elizabeth by courageously opposing, on a point of principle, a bill for a royal subsidy, but as counsel for the Crown, he was among those instrumental in having the Earl of Essex convicted of treason for trying to rouse the London populace to rebellion in 1601.



Great Seal of the Commonwealth, representing England's House of Commons.

FROM THE WISDOM OF BACON

Men must know, that in this theatre of man's life it is reserved only for God and the angels to be lookers-on.

The greatest trust between man and man is the trust of giving counsel.

By pains men come to greater pains; and by indignities to dignities.

If a man look sharply and attentively, he shall see fortune; for though she is blind, she is not invisible.

Libraries are as the shrines where all the relics of the ancient saints, full of true virtue, and that without delusion or imposture, are preserved and reposed.

In reading, we hold converse with the wise; in the business of life, generally with the foolish.

A man would do well to carry a pencil in his pocket and write down the thoughts of the moment. Those that come unsought for are commonly the most valuable and should be secured, because they seldom return.

Boldness is ever blind, for it sees not dangers and inconveniences. Therefore, it is ill in counsel, good in execution.

He conquers twice, who upon victory overcomes himself.

If a man will begin with certainties, he shall end in doubts; but if he will be content to begin with doubts, he shall end in certainties.

God hangs the greatest weights upon the smallest wires.

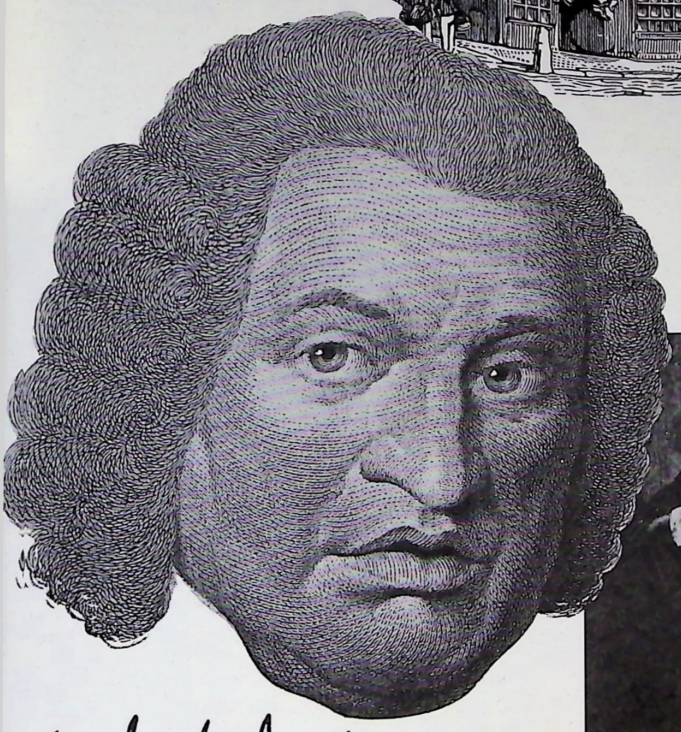
James Boswell kept a close record of Johnson's sayings and doings from 1772 until the latter's death in 1784.

SAMUEL JOHNSON

SAMUEL JOHNSON, poet, critic, lexicographer and famous conversationalist, was born September 18, 1709, in Lichfield, England. He entered Pembroke College, Oxford, in 1728, but left after a year to earn a precarious living by tutoring, teaching school and writing. In 1735 he married Mrs. Elizabeth Porter, a widow of forty-six, and set up a school in Lichfield which soon failed.

In 1737 Johnson moved to London, where he wrote for the *Gentleman's Magazine*. *London*, his first notable poem, was praised by Pope and other critics, but *The Vanity of Human Wishes*, written eleven years later, in 1749, is the best known of his poetry. Although Johnson published a biography, *Life of Richard Savage*, he is far better known as the subject of Boswell's famous biographical study. Subsequently commissioned to compile a dictionary, he supplemented his income by writing semi-weekly essays for *The Rambler*, wrote for *The Adventurer* and contributed most of the weekly essays that comprised *The Idler*. His *Rasselas*, a philosophical novel, appeared in 1759.

Johnson once said, "No man but a blockhead ever wrote except for money," and after the king granted him an annual pension of three hundred pounds in 1762, he published little. A long-delayed edition of Shakespeare, which he had contracted for previously, finally appeared in 1765, and after visiting France, Wales and Scotland, he wrote *A Journey to the Western Islands of Scotland*. Some of his most important critical writing appeared still later, in the series entitled *Lives of the Poets*, written between 1779 and 1781. He died on December 13, 1784. ◆



Depicted at a dinner meeting of the Literary Club are, (left to right), Boswell, Johnson, Joshua Reynolds, David Garrick, Edmund Burke, Pasquale de Paoli. Charles Burney, Thomas Warton and Oliver Goldsmith.

Your humble servant,
Samuel Johnson.

FROM THE WISDOM OF JOHNSON

Everything that enlarges the sphere of human powers, that shows man he can do what he thought he could not do, is valuable.

Hope is itself a species of happiness, and perhaps the chief happiness which this world affords.

A man who uses a great many words to express his meaning is like a bad marksman who, instead of aiming a single stone at an object, takes up a handful and throws at it in hopes he may hit.

A desire of knowledge is the natural feeling of mankind; and every human being whose mind is not debauched will be willing to give all that he has to get knowledge.

Integrity without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful.

Curiosity is, in great and generous minds, the first passion and the last.

A man has no more right to say an uncivil thing than to act one; no more right to say a rude thing to another than to knock him down.

Great works are performed not by strength but by perseverance.

As a man advances in life he gets what is better than admiration—judgment to estimate things at their own value.

A life that will bear the inspection of men and of God, is the only certificate of true religion.

Scott

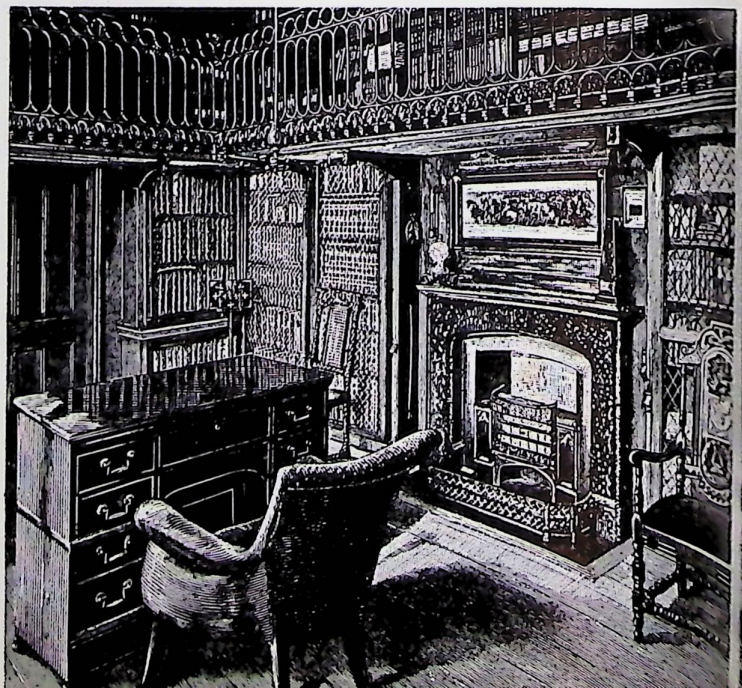
In 1811 Scott purchased over 200 acres on the banks of the Tweed, where he erected Abbottsford, a vast estate costing over 60,000 pounds. In his baronial mansion he received princes, peers and poets—men of all ranks.

SIR WALTER SCOTT, Scottish poet, novelist and man of letters, was born August 15, 1771 in Edinburgh, son of a strict Calvinist lawyer and a mother who taught him to love the romance and the past of his country. After studying at the University of Edinburgh, he was apprenticed to his father and in 1792 was called to the bar. When he was about twenty, he fell in love with Williamina Belsches, but when she refused him, he married Charlotte Margaret Charpentier, daughter of a French refugee, in 1797.

Scott began his career as one of Great Britain's most popular poets by translating German ballads, but his real success began in 1805 when he published *The Lay of the Last Minstrel. Marmion* appeared in 1808 and was followed by *The Lady of the Lake* in 1810, *Rokeby* in 1813 and *Lord of the Isles* in 1815. By this time, new poets like Byron were rising and Scott's popularity declined, causing him to turn to fiction. He revised a story he had laid aside in 1811, published in 1814 as *Waverley,* and began a new career. He wrote a novel a year, and sometimes two, for the next sixteen years, as well as essays, histories and anthologies. Meanwhile, he kept up his law work, planned and built a noble Gothic house, Abbottsford, traveled and, in 1820, was knighted.

When, in 1826, Scott became responsible for debts of 130,000 pounds, upon the failure of the printing house of Constable and Co., his financial crash shocked Europe. Modern accountants have decided that Scott was never dishonest and that he assumed debts rightly belonging to his associates. The rest of his life he spent in working in the law courts, as usual, and in writing. Before his death he repaid many of his debts; all were paid a few years afterwards. He collapsed from overwork in 1831, went to Italy to recover and write another novel, and was brought back to Abbottsford, where he died September 21, 1832. ♦

Scott's mornings at Abbottsford were devoted to composition in his study and the rest of the day to riding among his plantations and entertaining his guests and family. The neighborhood of his mansion—that "romance of stone and mortar"—was full of historical associations.



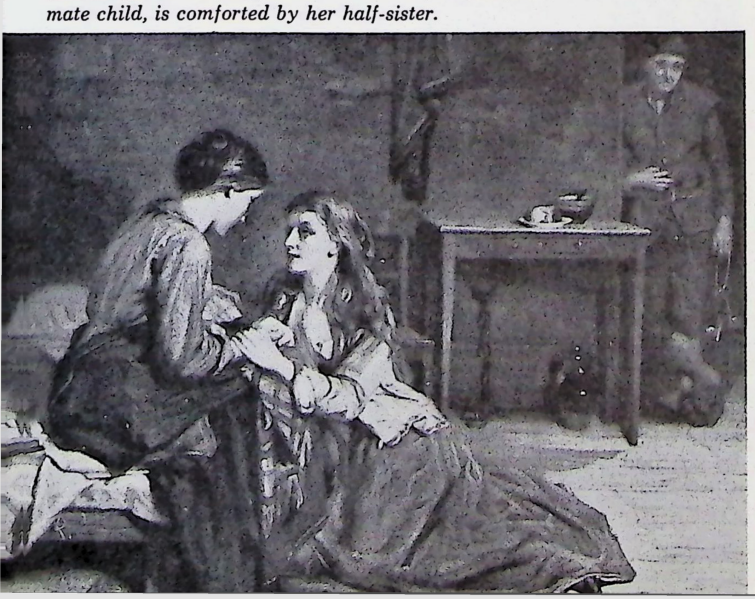
"Marmion," for which Scott was paid a thousand guineas in advance, was the second of his long poems. While hardly reaching the general high level of "The Lay of the Last Minstrel," it contains many passages which are a distinct improvement on the earlier work.

Rebecca's abduction is one of "Ivanhoe's" fictional episodes, set against a 13th Century background.

"Her kindness and her worth to spy, you need but gaze on Ellen's eye," Scott proclaimed about the heroine of his "The Lady of the Lake."

Magnus Troil, "an honest, plain, Zetland gentleman," and his beautiful daughters, grave Minna and merry Brenda, are characters in Scott's "The Pirate."

"The Heart of Midlothian" is primarily set in prison where Effie Deans, supposed murderess of her illegitimate child, is comforted by her half-sister.



FROM THE WISDOM OF SCOTT

One hour of life, crowded to the full with glorious action and filled with noble risks, is worth whole years of those mean observances of paltry decorum.

To the timid and hesitating everything is impossible because it seems so.

The wise man is his own best assistant.

Teach self-denial, and make its practice pleasurable, and you can create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.

In lovers' quarrels, the party that loves most is always most willing to acknowledge the greater fault.

Affection can withstand very severe storms of vigor, but not a long polar frost of indifference.

Though wit be very useful, unless a wise man has the keeping of it and knows when, where, and how to apply it, it is like wildfire that runs hissing about, and blows up everything that comes in its way.

The race of mankind would perish if they ceased to aid each other. We cannot exist without mutual help. All, therefore, that need aid have a right to ask it from their fellow men; no one who has the power of granting can refuse it without guilt.

Stevenson spent 4 years in Vailima, Samoa, writing "David Balfour" and "The Ebb Tide," which he dictated to his secretary, Teuila.

Desiderata

I Good Health

II 2 to 3 hundred a year.

III. O du lieber Gott, praeval

AMEN.

Robert Louis Stevenson

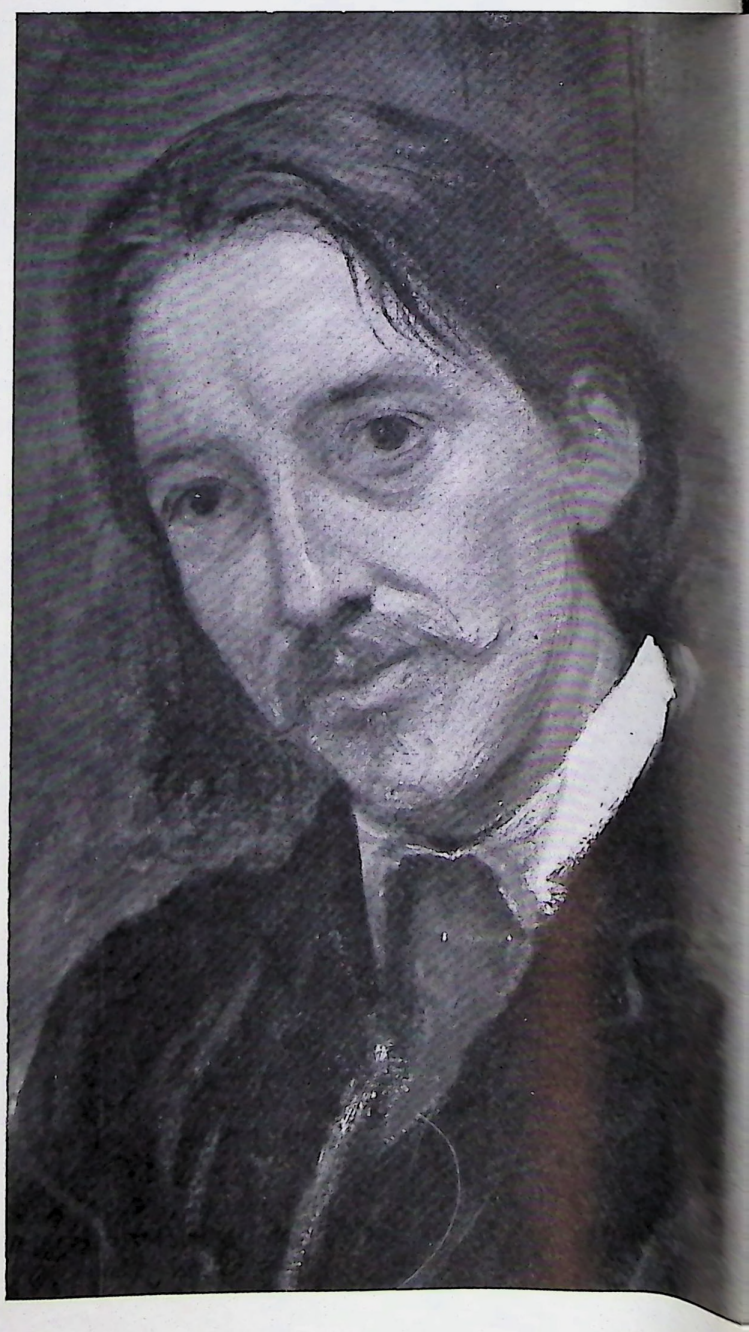
A note found after Stevenson's death.

Stevenson

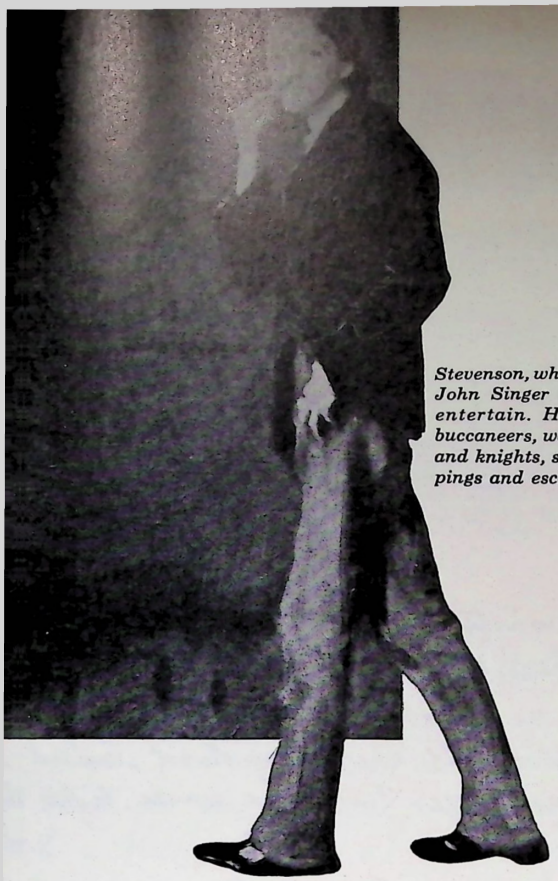
ROBERT LOUIS BALFOUR STEVENSON, novelist, essayist, and poet, was descended from a famous family of lighthouse builders. He was born in 1850 at Edinburgh, Scotland, and was intended for the ancestral profession of engineer. Abandoning this, he tried law with no better success, and finally devoted himself to his destined vocation of letters.

Stevenson began his career with the writing of essays, then issued two charming volumes of humorous and contemplative travel, *An Inland Voyage* and *Travels with a Donkey in the Cevennes,* then collected in his *New Arabian Nights* a number of fanciful short stories he had been publishing in a magazine. In 1883 he first caught the attention of the larger public with *Treasure Island,* one of the best, and probably the best written, boys' story in the language. His most sensational success was *The Strange Case of Dr. Jekyll and Mr. Hyde;* but a much higher literary quality appears in such novels as *The Master of Ballantrae, Kidnapped,* and *Catriona,* in which he to some extent follows the tradition of Scott, with far greater finish of style, but without Scott's fine spontaneity and unconsciousness. He published also three small volumes of verse, some of it of great charm and delicacy.

Stevenson was essentially an artist in words. The modern desire for subtlety of cadence and for the rendering of fine shades of expression is seen in a high degree in all he wrote, and his work has the merits and defects that accompany this extreme preoccupation with style. But he had also great virtues of matter. He was a superb story-teller, an acute and sensitive critic, a genial and whole-hearted lover of life. In the essay on *Truth of Intercourse* will be found an example of his gracious and tactful moralizing; in *Samuel Pepys,* a penetrating interpretation of one of the most amazing pieces of self-revelation in the annals of literature. ♦



Restless and vivacious, Stevenson was tall, thin and dark, romantic in his adventurous life and in his writing.



Stevenson, who posed for painter John Singer Sargent, wrote to entertain. His stories are of buccaneers, warring highlanders and knights, swordplay, kidnappings and escapes.

"Treasure Island," long the established prototype of the rousing adventure tale of buried treasure, was originally called "The Sea-Cook" after one-legged Long John Silver, cook of the treasure ship "Hispaniola"— the likeable, plausible scoundrel who is the story's most colorful character.

After a lifetime of pursuing health, which proved for him an elusive goal, Stevenson died in Samoa in 1894 and was buried on a hill overlooking the ocean. He is shown in his final sleep in the great hall at Vailima.

FROM THE WISDOM OF STEVENSON

We are nobly born. Fortunate those who know it; blessed those who remember.

There is no duty we so much underrate as the duty of being happy.

Keep your fears to yourself but share your courage with others.

The best things are nearest: breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of right just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.

A friend is a present you give yourself.

To be what we are, and to become what we are capable of becoming, is the only end of life.

Talk is by far the most accessible of pleasures. It costs nothing in money, it is all profit, it completes our education, founds and fosters our friendships, and can be enjoyed at any age and in almost any state of health.

All sorts of allowances are made for the illusions of youth; and none, or almost none, for the disenchantments of age.

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.

You cannot run away from a weakness; you must sometime fight it out or perish; and if that be so, why not now, and where you stand?

To be rich in admiration and free from envy; to rejoice greatly in the good of others; to love with such generosity of heart that your love is still a dear possession in absence or unkindness – these are the gifts of fortune which money cannot buy and without which money can buy nothing. He who has such a treasury of riches, being happy and valiant himself, in his own nature, will enjoy the universe as if it were his own estate, and help the man to whom he lends a hand to enjoy it with him.

To know what you prefer, instead of humbly saying Amen to what the world tells you you ought to prefer, is to have kept your soul alive.

If your morals make you dreary, depend upon it they are wrong.

To be honest, to be kind, to earn a little, and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends, but these without capitulation; above all, on the same condition, to keep friends with himself; here is a task for all a man has of fortitude and delicacy.

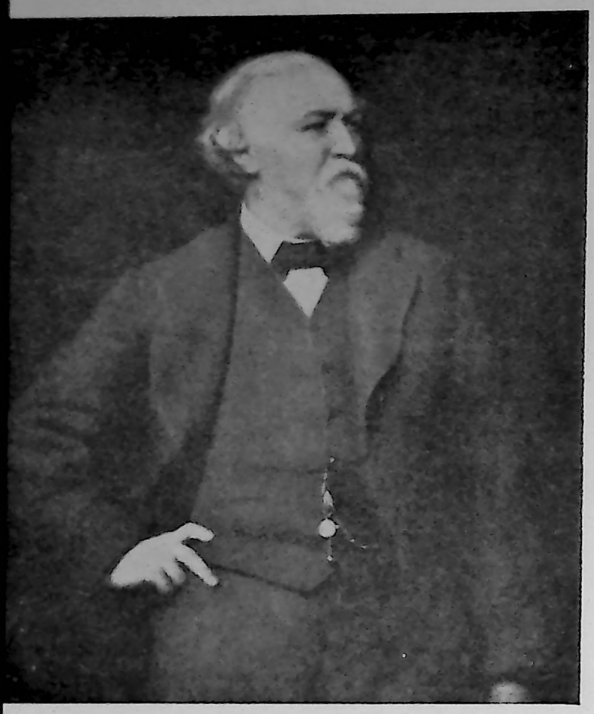
There is so much good in the worst of us, and so much bad in the best of us, that it behooves all of us not to talk about the rest of us.

The habit of being happy enables one to be freed, or largely freed, from the domination of outward conditions.

When we look into the long avenue of the future, and see the good there is for each one of us to do, we realize, after all, what a beautiful thing it is to work, and to live, and to be happy.

Anyone can carry his burden, however hard, until nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely, till the sun goes down. This is all that life really means.

the BROWNINGS



Browning's study at De Vere Gardens, where he moved two years before his death and continued to write constantly, though more slowly.

Oh, emptiness of fame!
Oh, Persic Zoroaster, Lord of stars!
Who said these old renowns, dead long ago,
Could make me overlook the living world
To gaze thro' gloom at where they stood, indeed
But stand no longer? — What a warm, light
After the shade!

Robert Browning.

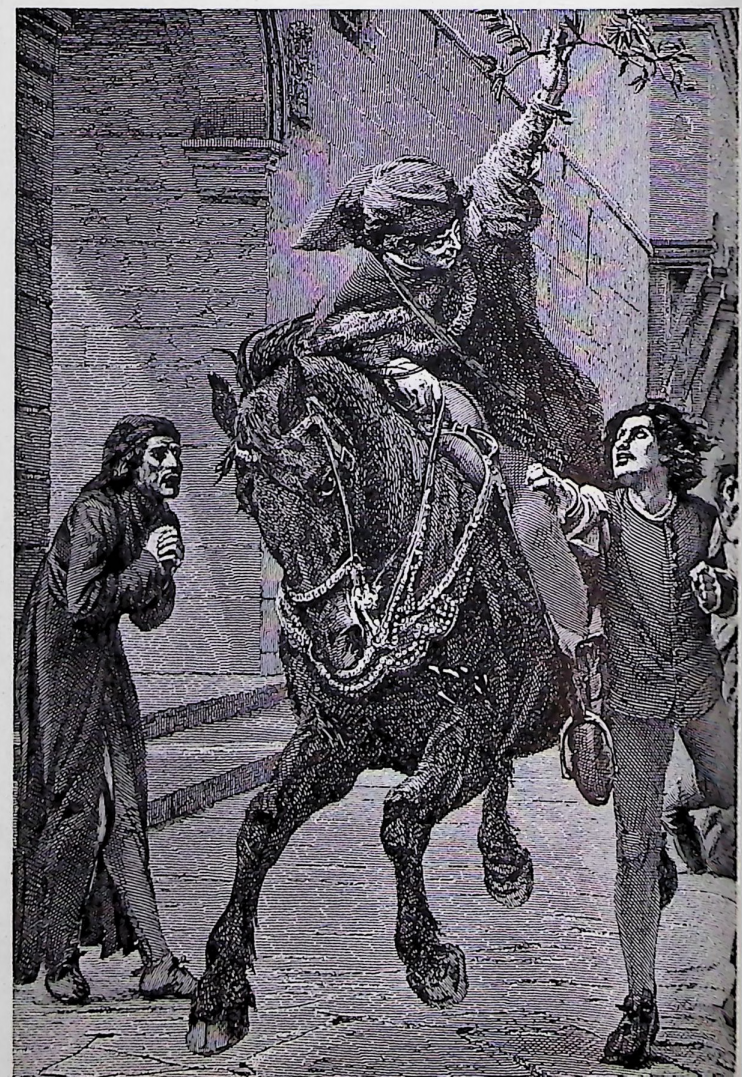
ROBERT BROWNING was born in London May 7, 1812, educated largely by private tutors, and spent two years at London University. The influence of his father, a man of wide reading and cultivated tastes, was probably the most important element in his early training. He drew well, was something of a musician, and wrote verses from an early age, though it was the accidental reading of a volume of Shelley which first kindled his real inspiration. This indebtedness is beautifully acknowledged in his first poem, *Pauline,* in 1833.

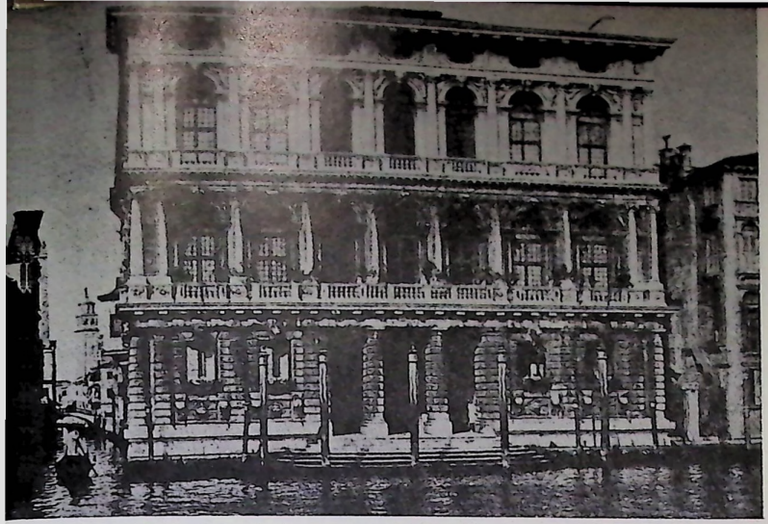
Apart from frequent visits to Italy, there is little of incident to chronicle in Browning's life, with the one great exception of his more than fortunate marriage in 1846 to Elizabeth Barrett, the greatest of English poetesses, after which his genius entered a particularly flourishing period. His wife influenced him to deal with religious and moral questions more than he had in the past, and his preoccupation with such topics shows itself in *Dramatis Personae,* published after her death and his return with their son to England.

Browning's dramatic period extended from 1835 to the time of his marriage, and produced some nine plays, not all of which, however, were intended for the stage. *Paracelsus,* the first of the series, has been fairly described as a "conversational drama," and *Pippa Passes,* though it has been staged, is essentially a poem to be read. The historical tragedy of *Strafford* has been impressively performed, but *King Victor and King Charles, The Return of the Druses, Colombe's Birthday, A Soul's Tragedy* and *Luria,* while interesting in many ways, can hardly be regarded as successful stage plays. *A Blot in the 'Scutcheon* was performed at Drury Lane, but its chances of a successful run were spoiled by the jealousy of Macready, the manager.

The main cause of Browning's weakness as a playwright lay in the fact that he was so much more interested in psychology than in action. But in *A Blot in the 'Scutcheon* this defect is less prominent than usual, and in spite of flaws in construction, it reaches a high pitch of emotional intensity, the characters are drawn with vividness, and the lines are rich in poetry. The dramatic monologue better suited his talents, however, and his two most notable are *Porphyria's Lover* and *My Last Duchess.* Browning died in Venice, December 12, 1889, and was buried in the Poet's Corner in Westminster Abbey. ♦

Following the death of his wife, Browning passed some seasons in France, which left traces in his poetry. The illustration below is from his poem, "How They Brought the Good News from Ghent to Aix."

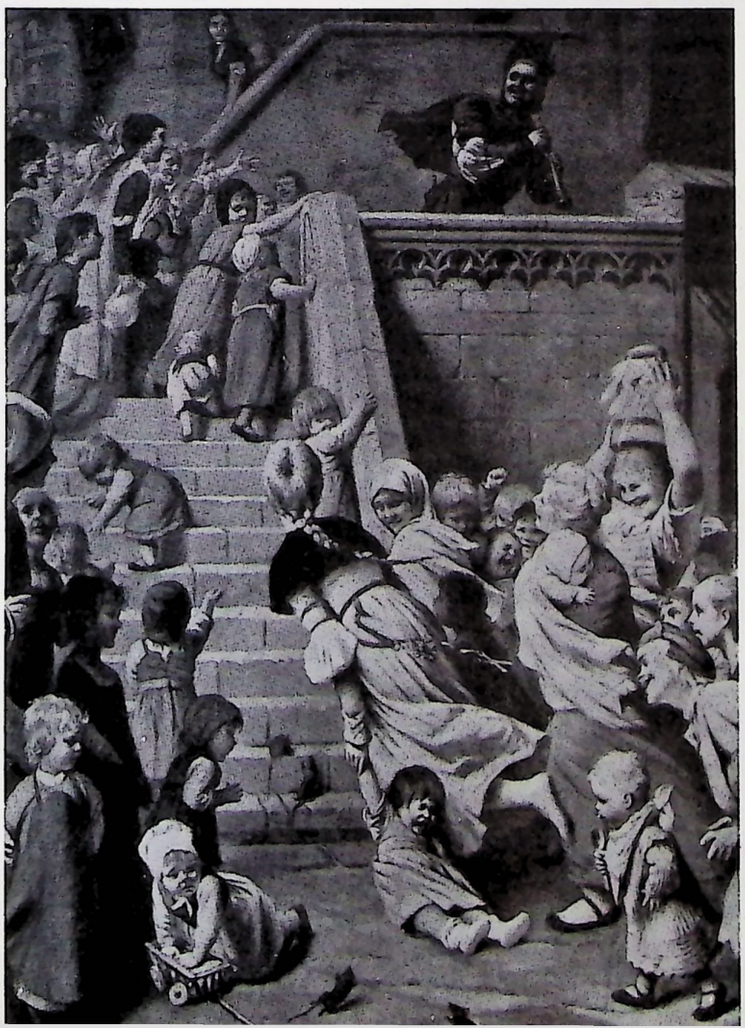




Browning died at the Palazzo Rezzonico in Venice on the same day his last volume of poems, "Asolando," was published in London.

Victor Emmanuel the King,
The sword be for thee, and the deed,
and nought for the alien, next spring,
Nought for Hapsburg and Bourbon agreed;
But, for us, a great Italy freed,
With a hero to head us, .. our King
Elizabeth Barrett Browning,

The subject of Browning's poem "The Pied Piper of Hamelin" is based on the German legend of the magician, who, angered at not being paid for ridding the town of rats, charmed all the children away with his music.



ELIZABETH BARRETT BROWNING, English poet and wife of Robert Browning, was born March 6, 1806 in Coxhoe Hall, near Durham, England, the eldest of eleven children. Her education was unusually liberal; she read widely and studied Greek and Latin with her brother's tutor. At the age of thirteen she composed an epic, *The Battle of Marathon,* and at eighteen, *An Essay on Mind,* which showed some little learning. Her next substantial work, an excellent translation of Aeschylus' *Prometheus Bound,* published in 1833, was followed five years later by *The Seraphim and Other Poems.*

For a number of years Elizabeth Barrett was an invalid, suffering from an injury to her spine and weakness of the lungs. Nevertheless, her uncertain health did not interrupt her literary life, and in her secluded room in London she wrote numerous letters to friends. She also contributed verse and prose essays to *The Athenaeum* and some poems to American journals. In 1844, two volumes of her poems appeared which so deeply impressed Robert Browning that he initiated a correspondence with her. This was punctuated by later regular visits which ended, September 12, 1846, in their secret marriage at St. Marylebone Church, the secrecy being necessitated by the fanatical feudal rule of Elizabeth's father over his children.

In an apartment in the Casa Guidi, near the Pitti Palace in Florence, the Brownings wrote, read and received many visitors. After the birth of their son, Robert Wiedeman Barrett, they spent some summers at Siena or Bagni di Lucca, passed their winters in Rome, and also visited Paris and London. *Casa Guidi Windows* showed Mrs. Browning's passionate sympathy with the Italian struggles for freedom. *Poems* contained not only a revised translation of *Prometheus Bound,* but also the memorable *Sonnets from the Portuguese,* the series of poems dedicated to her husband which is considered her greatest writing. Her next important work, the verse novel, *Aurora Leigh,* expressed her opinions on various social questions.

Elizabeth Barrett Browning died June 29, 1861, and lies buried in the Protestant Cemetery in Florence. As a poet, she was much more famous than her husband during her life, both in England and in America. ♦

FROM THE WISDOM OF . . .

Elizabeth Barrett Browning,

When a woman says she loves a man, the man must hear her, though he loves her not.

A woman's always younger than a man of equal years.

Who loves believes the impossible.

Two human loves make one divine.

All actual heroes are essential men, and all men possible heroes.

Never say no when the world says aye.

Men get opinions as boys learn to spell, by reiteration chiefly.

Whoever lives true life will love true love.

Since when was genius found respectable?

Capacity for joy admits temptation.

Who would reach the rose, treads the crocus underfoot.

Get leave to work in this world – it is the best you get at all.

Free men freely work: whoever fears God, fears to sit at ease.

God Himself is the best poet.

Necessity fronts the universe with an invincible gesture.

Light tomorrow with today!

Robert Browning.

Life is probation, and the earth no goal, but the starting point of man.

What does the world, told truth, but lie the more?

There are those who believe something and therefore will tolerate nothing; and there are those who tolerate everything, because they believe nothing.

It is looking downward which makes one dizzy.

Ignorance is not innocence, but sin.

One wise man's verdict outweighs all the fools'.

A man seeks his own good at the whole world's cost.

The great mind knows the power of gentleness, only tries force because persuasion fails.

Error has no end.

A pretty woman's worth some pains to see.

In heaven I yearn for knowledge, account all else inanity; on earth I confess an itch for the praise of fools – that's vanity.

Take away love and our earth is a tomb.

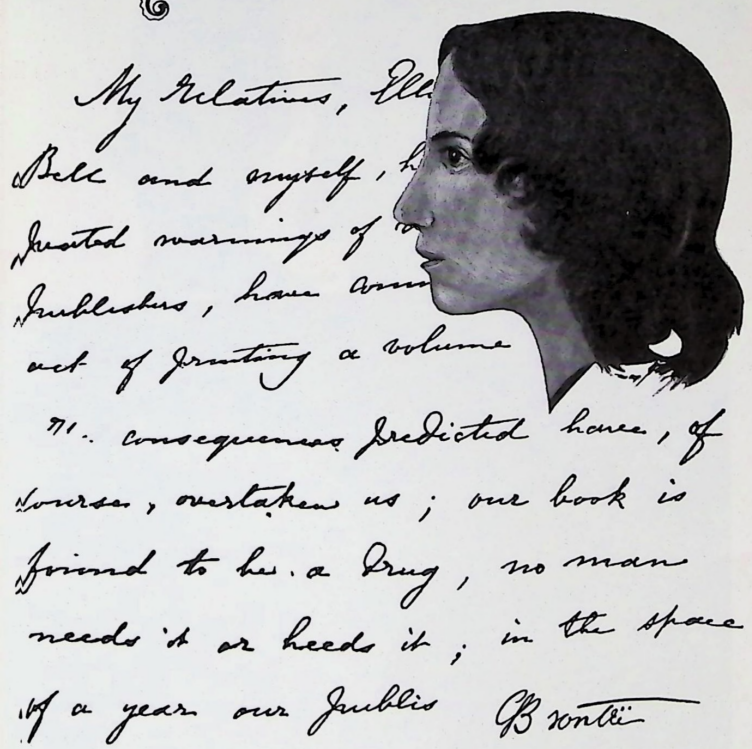
Who hears music, feels his solitude peopled at once.

Progress is the law of life.

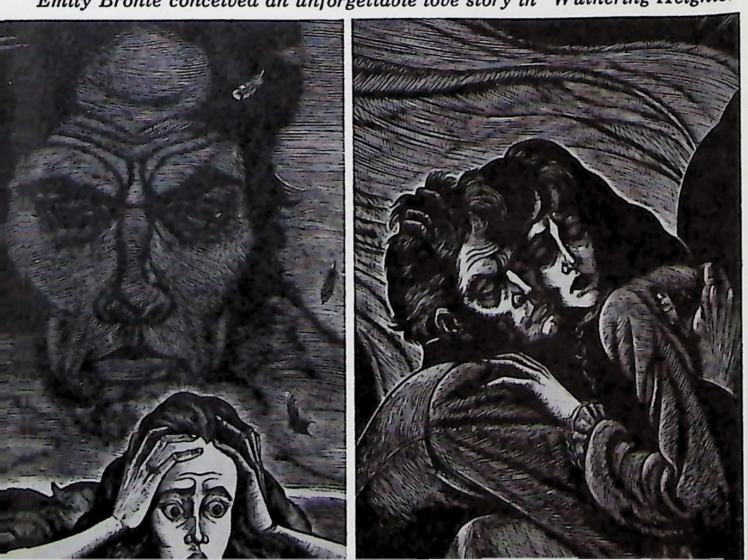
Such was my rule of life: I worked my best, subject to ultimate judgment God's, not man's.

Branwell Brontë painted this portrait of his three uniquely talented sisters.

BRONTË



Emily Brontë conceived an unforgettable love story in "Wuthering Heights."



THE three famous literary daughters of Patrick Brontë, a clergyman born in Ireland, and his wife, Maria Branwell, were all born at Thornton, in Yorkshire, England: Charlotte on April 21, 1816; Emily Jane on August 20, 1818 and Anne on March 25, 1820. Mrs. Brontë died in 1821, and, although her sister, Elizabeth Branwell, was called to care for the six children, they were left free to indulge their fantasies and to read and write as they pleased. Charlotte alone is said to have composed some twenty-three "novels" before she was fifteen. With their sisters Maria and Elizabeth, Charlotte and Emily entered the new school for clergymen's daughters at Cowan Bridge, later described by Charlotte in *Jane Eyre* as "Lonwood," but upon the deaths of the older girls, allegedly from the rigors of the none too prosperous school, Charlotte and Emily were withdrawn.

In 1846, pooling their poetic compositions, the three sisters published, at their own expense, *Poems by Currer, Ellis, and Acton Bell;* nineteen of these poems were by Charlotte, twenty-one by Emily and twenty-one by Anne. The superiority of the more passionate and enigmatic Emily was clearly recognized by the other sisters, but the public was indifferent to all of them alike; two copies of the book were sold.

Undaunted, the sisters now turned to fiction. Each had already completed a novel; Charlotte had written *The Professor;* Emily had authored *Wuthering Heights;* and Anne had finished her *Agnes Grey.* None of the sisters had as yet found a publisher, and it was only with the acceptance and instantaneous success of *Jane Eyre* in 1847 that the way was paved for the publication of the novels of Charlotte's sisters.

They did not have long to relish literary success; by June, 1849, a series of family misfortunes left Charlotte the sole survivor of the six unusual Brontë children. Branwell, the only brother, died in September, 1848, after a career of intemperance and scandal. Emily followed a few months later, on December 19, and within six months, on May 26, 1849, Anne, whose second novel, *The Tenant of Wildfell Hall,* had appeared in 1848, had also succumbed. Charlotte, who in 1854 married Arthur Bell Nichols, her father's curate, died a year later. ♦

FROM THE WISDOM OF BRONTË

Happiness quite unshared can scarcely be called happiness; it has no taste.

Conventionality is not morality. Self-righteousness is not religion. To attack the first is not to assail the last. To pluck the mask from the face of the Pharisee is not to lift an impious hand to the Crown of Thorns.

Indisputably a great, good, handsome man is the first of created things.

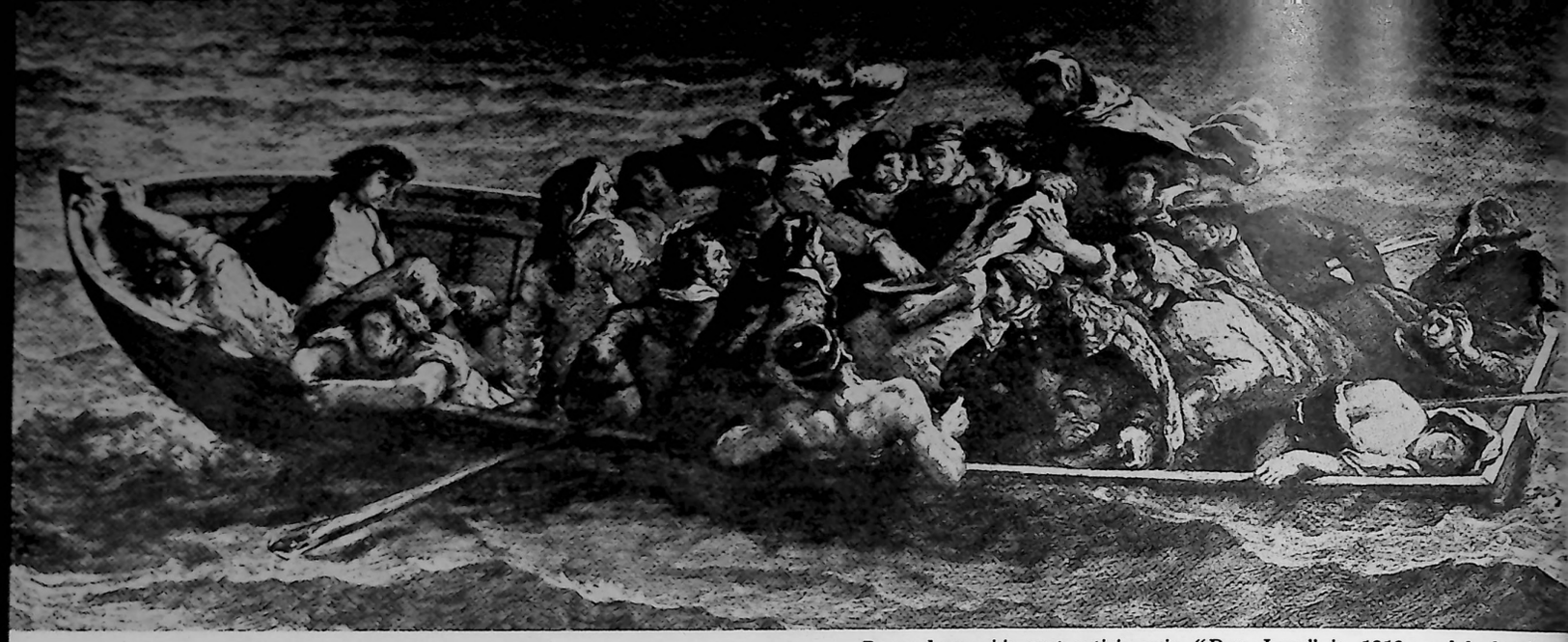
Prejudices, it is well known, are most difficult to eradicate from the heart whose soil has never been loosened or fertilized by education; they grow there, firm as weeds among rocks.

Life appears to me to be too short to be spent in nursing animosity or in registering wrongs. We are and must be, one and all, burdened with faults in this world; but the time will come when, I trust, we shall put them off in putting off our corruptible bodies: when debasement and sin will fall from us and only the spark will remain, the impalpable principle of life and thought, pure as when it left the Creator to inspire the creature. Whence it came, it will return, perhaps to pass through gradations of glory.

My creed is one in which I delight, to which I cling. It makes Eternity a rest, a mighty home, not a terror and an abyss. Besides, with this creed, revenge never worries my heart, degradation never too deeply disgusts me, injustice never crushes me too low: I live in calm, looking to the end.

There are not unfrequently substantial reasons underneath for customs that appear to us absurd.

A memory without blot of contamination is an exquisite treasure.



Byron began his vast satiric epic, "Don Juan," in 1818, and had written sixteen cantos of it by the time of his death, six years later. Although incomplete, it remains his most substantial and impressive achievement.

Byron

GEORGE GORDON, sixth Lord Byron, was the son of a profligate guardsman and an eccentric Scottish heiress. He was born in London on January 22, 1788. Educated at Harrow and Trinity College, Cambridge, Byron came into prominence with the publication of *English Bards and Scotch Reviewers* in 1809, a satire provoked by an adverse criticism of his youthful *Hours of Idleness* in the *Edinburgh Review*. After two years of travel on the Continent, he published the first two cantos of *Childe Harold,* and in 1815 married Miss Milbanke, a prospective heiress. She left him a year later, and in the scandal which accompanied the separation Byron became very unpopular. He left England never to return, and spent most of his remaining years in Italy.

Byron continued to write copiously, seldom with care or attention to finish, but often with brilliance. His Oriental tales, which made him the hero of the sentimental readers of the day, *The Giaour, The Bride of Abydos, The Corsair,* had been written in the years preceding his marriage; *Manfred,* his first and in many respects his most interesting drama, appeared in 1817; *Don Juan* came out at intervals from 1819 to 1824; and during the same period he produced with extraordinary rapidity a group of plays of which the so-called mystery, *Cain,* is the most important. *The Vision of Judgment,* a merciless satire on Southey's apotheosis of George III, followed in 1822.

Byron had been interested in revolutionary politics in Italy, and when the Greeks revolted against the Turks in 1823 he joined them as a volunteer; but before he saw fighting he died of fever at Missolonghi, April 19, 1824. His death at least was worthy of the noblest passion of his life, the passion for liberty.

For dramatic writing Byron was not favorably endowed. His egotism was too persistent to enable him to enter vitally and sympathetically into a variety of characters, and the hero of his plays, as of his poems, is usually himself more or less disguised. Yet some of his most eloquent lines are to be found in his dramas, and *Manfred* is an impressive and characteristic product of one of the most brilliantly gifted of English poets. ♦

Byron was a romantic figure in London society.

While in Pisa in 1821, Byron's first work was to dramatize Harriet Lee's "Kruitzner, or the German's Tale," which he rechristened "Werner, or the Inheritance"—the only Byron play successfully staged.

The Byron title and estate, Newstead Abbey, passed to the poet when he was ten years old, following the death of his great uncle.

Byron visited the castle of Chillon on a yachting tour with Shelley and his resulting poem, "Prisoner of Chillon," reveals Shelley's influence.

FROM THE WISDOM OF BYRON

I love wisdom more than she loves me.

Grief should be the instructor of the wise.

He who will not reason is a bigot; he who cannot, is a fool; he who dares not, is a slave.

Nothing can confound a wise man more than laughter from a dunce.

Adversity is the path to truth.

Cleverness and cunning are incompatible. I never saw them united. The latter is the resource of the weak, and is only natural to them. Children and fools are always cunning, but clever people never.

Hatred is the madness of the heart.

It is strange but true: truth is always strange, stranger than fiction.

Friendship is love without his wings.

Knowledge is not happiness, and science but an exchange of ignorance for that which is another kind of ignorance.

Admire, exult, despise, laugh, weep, for here there is such matter for all feeling: Man, you pendulum between a smile and tear.

Millais' painting, "Lorenzo and Isabella," depicts the characters in one of Keats' last poems, entitled "Isabella," a tragedy of love thwarted by murder.

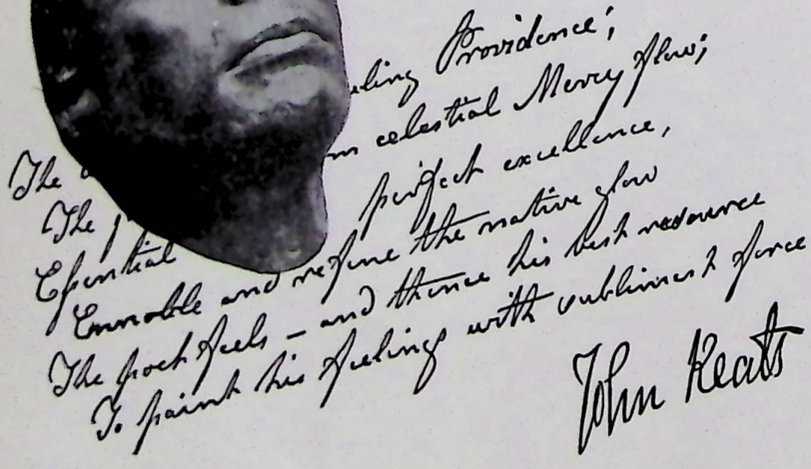
KEATS

JOHN KEATS, whose achievement in the brief twenty-six years of his life is one of the glories of English verse, was born October 29, 1795, in Moorfields, London. He attended school at Enfield and in 1811 began the study of medicine. He was an apt student and passed his examination in 1816 with credit. Although Keats continued his medical studies, he had fallen under the spell of poetry. His first volume, *Poems,* published in 1817, was ignored by reviewers. He immediately began a long poem and for the next year he was closely occupied with *Endymion,* which appeared in 1818.

On a walking tour of Scotland with a friend, Keats fell ill with tuberculosis, necessitating his return to London. He fell desperately in love with Fannie Brawne, a charming girl of seventeen who returned his love, but without the tragic intensity which tortured the sick poet. Nevertheless, the spring of 1819 marked the beginning of the great creative period of his life. Then were composed *The Eve of St. Agnes, La Belle Dame sans Merci* and the odes *To a Nightingale, On a Grecian Urn, To Psyche, On Melancholy* and *To Autumn.* In July, 1820, his last volume appeared, *Lamia, Isabella, The Eve of St. Agnes and Other Poems.*

Hoping he might find health in Italy, his friends made arrangements for him to undertake a voyage there. He sank rapidly and on February 23, 1821, he died and was buried in the Protestant Cemetery. Keats' poetry celebrates the beauty of the earth and the joy of sensuous impressions. He was never to grow old; his poetry retains the fresh exuberance of youth. ♦

By Keats' own wish, his epitaph was, "Here lies one whose name was writ in water."



FROM THE WISDOM OF KEATS

I have not the slightest feeling of humility towards the public, or to anything in existence but the Eternal Being, the principle of beauty, and the memory of great men.

Beauty is truth, truth beauty.

Nothing is finer for the purpose of great productions than a very gradual ripening of the intellectual powers.

I do not live in this world alone, but in a thousand worlds.

I think poetry should surprise by a fine excess, and not by singularity; it should strike the reader as a wording of his own highest thoughts, and appear almost a remembrance.

Failure is, in a sense, the highway to success, inasmuch as every discovery of what is false leads us to seek earnestly after what is true, and every fresh experience points out some form of error which we shall then afterward carefully avoid.

I am certain of nothing but of the holiness of the heart's affections, and the truth of imagination. What the imagination seizes as beauty must be truth, whether it existed before or not.

I have met with women whom I really think would like to be married to a poem, and to be given away by a novel.

If I should die I have left no immortal work behind me – nothing to make my friends proud of my memory – but I have loved the principle of beauty in all things, and if I had had time I would have made myself remembered.

The burning of Shelley's body was carried out in accordance with the quarantine law of Italy after his death by drowning. The last rites were performed in the presence of Byron, Trelawny and Leigh Hunt.

SHELLEY

PERCY BYSSHE SHELLEY was born near Horsham, Sussex, England, on August 4, 1792, of a wealthy but undistinguished family. He was educated at Eton and at University College, Oxford, from which he was expelled for the publication of a pamphlet on *The Necessity of Atheism*. Going up to London, he met at the school attended by his sisters a girl called Harriet Westbrook, who won Shelley's sympathy and led him into a foolish marriage, he being nineteen and she sixteen. Within three years they had become estranged; she left him to return with her child to her father's house; and a month later he set out for the Continent with Mary, daughter of William Godwin, the political philosopher. In 1816 Harriet was found drowned; Shelley formally married Mary Godwin; and the courts refused him the custody of his children. Meantime he was taking active part in political agitation on the side of liberty, and was producing a good deal of poetry. *Alastor* had been written in 1815, and *The Revolt of Islam* appeared in 1818. In that year he returned to Italy, where he remained till his death by drowning in the Gulf of Spezzia on July 8, 1822. His ashes were buried in Rome.

These last years were crowded with poetical production, *Prometheus Unbound, The Cenci,* the *Ode to the West Wind, The Sensitive Plant, Epipsychidion, Adonais,* and many of his finest lyrics belonging to this period. Of his dramatic work, the *Prometheus Unbound,* a mythological drama on the redemption of mankind, in gorgeous lyrical verse and *The Cenci* are the most important. ♦

FROM THE WISDOM OF SHELLEY

I love tranquil solitude and such society as is quiet, wise, and good.

All of us who are worth anything spend our manhood in unlearning the follies or expiating the mistakes of our youth.

Love withers under constraint: its very essence is liberty, it is compatible neither with obedience, jealousy, nor fear, it is there most pure, perfect, and unlimited where its votaries live in confidence, equality and unreserve.

Can man be free if woman be a slave?

Power, like a desolating pestilence, pollutes whatever it touches.

A man has a right to unrestricted liberty of discussion. Falsehood is a scorpion that will sting itself to death.

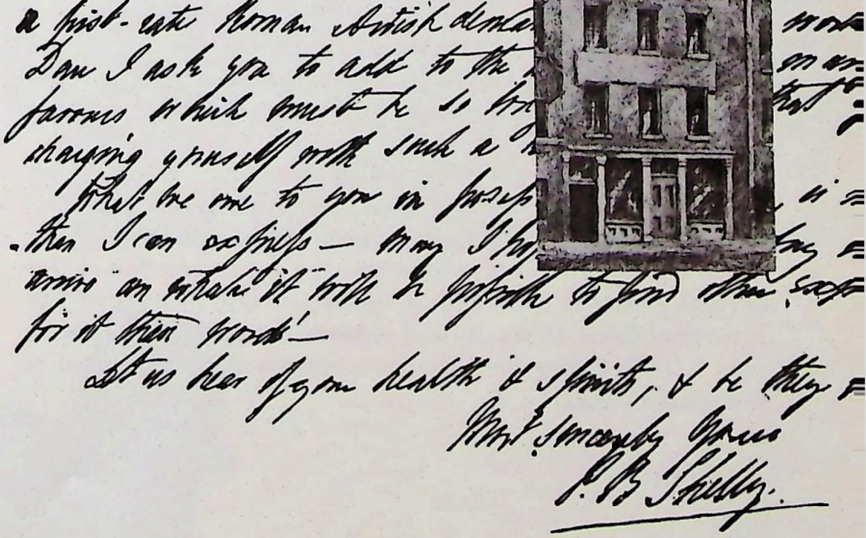
That profound and complicated sentiment which we call love is the universal thirst for a communion not merely of the senses, but of our whole nature, intellectual, imaginative and sensitive. The sexual impulse, which is only one, and often a small part of those claims, serves, from its obvious and external nature, as a kind of type of expression of the rest, a common basis, an acknowledged and visible link.

All spirits are enslaved which serve things evil.

Love is the bond and the sanction which connects man not only with man, but with everything which exists.

If God has spoken, why is the universe not convinced?

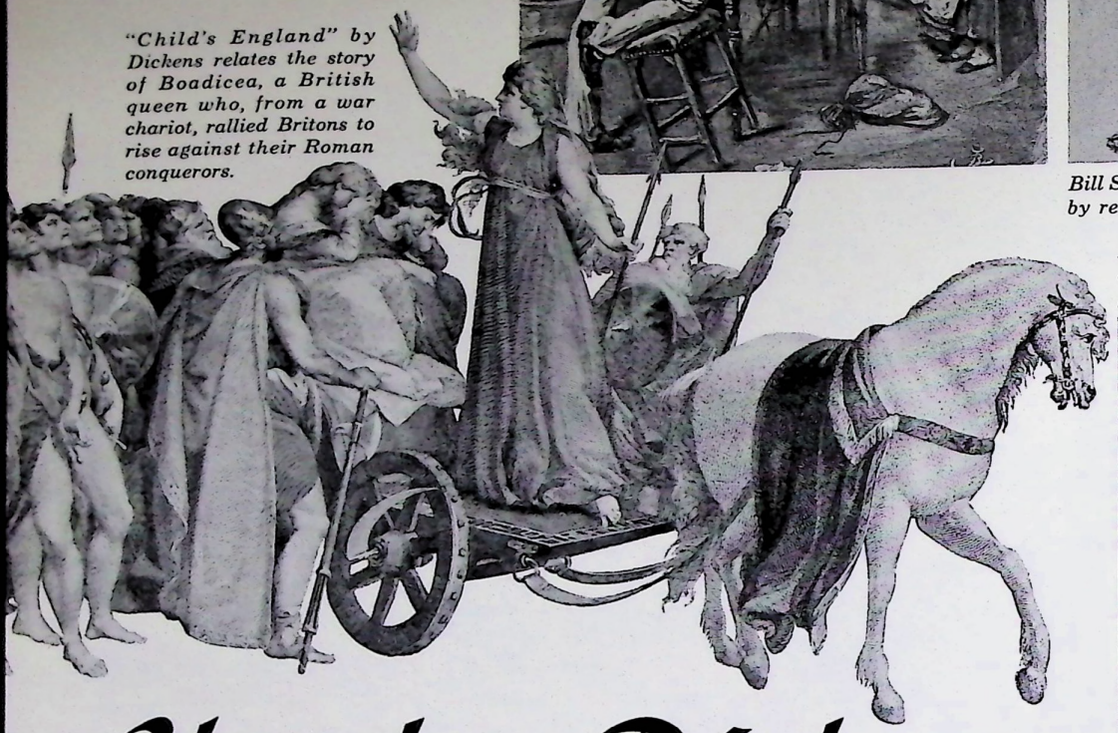
Shelley lived in London for a short period in 1811, between the time of his expulsion from Oxford and his first marriage.



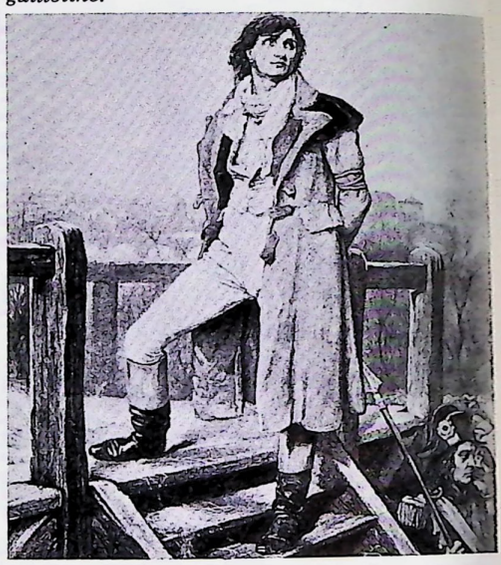
The chief charm of "The Old Curiosity Shop" lies in the humorous characters of Dick Swiveller and the Marchioness.

Bill Sykes helped "Oliver Twist" shock the British public by revealing conditions suffered by the English poor

"Child's England" by Dickens relates the story of Boadicea, a British queen who, from a war chariot, rallied Britons to rise against their Roman conquerors.



In "A Tale of Two Cities," Sidney Carton, for love of Lucie Manette, replaces her husband at the guillotine.



Charles Dickens

CHARLES DICKENS, English novelist, was born February 7, 1812, at Landport, Portsmouth. His father, who was continually in debt, was sent to prison in 1824 and twelve-year-old Charles left school to work at a shilling a day in a blacking factory. The strain and humiliation of this experience left a permanent scar, but out of it came impressive episodes in *David Copperfield*, *Pickwick Papers* and *Little Dorrit*.

Later, after three more years of schooling, Dickens became a lawyer's clerk and, five years later, a parliamentary reporter, covering important meetings all over England, and writing his humorous *Sketches* by "Boz."

Between 1838 and 1841, Dickens produced *Oliver Twist*, *Nicholas Nickleby*, *The Old Curiosity Shop* and *Barnaby Rudge*, before touring the United States. On his return he wrote *American Notes* and initiated, with *A Christmas Carol*, a series of small volumes designed for the Christmas season, which included *The Chimes*, *The Cricket on the Hearth* and *The Haunted Man*. Dickens' greatest creative period began with the semi-autobiographical *David Copperfield* and included *Bleak House*, *Hard Times*, *Little Dorrit* and *Great Expectations*. Like their predecessors, they were published serially, the author seldom being more than one installment ahead of the printer. From 1850 until 1859, when *A Tale of Two Cities* appeared, he was editor of a weekly magazine, *Household Words*.

In 1858, Dickens began giving public readings from his own works, and returned to America in November, 1867 for a series of twenty-six readings which was a tremendous success. Preoccupied with editing and the lectures, he wrote little between the completion of *Our Mutual Friend* in 1863 and the inception, late in 1869, of *The Mystery of Edwin Drood*. He died suddenly in his home near London, June 9, 1870, leaving the latter novel unfinished. He was buried in Westminster Abbey. ♦

After completing "Martin Chuzzlewit," Dickens waited 2 years before beginning his next novel, a study of pride purged by suffering entitled "Dombey and Son," in which Captain Cuttle, (right), appears.

FROM THE WISDOM OF DICKENS

A loving heart is the truest wisdom.

Reflect upon your present blessings, of which every man has many; not on your past misfortunes, of which all men have some.

Heaven knows we need never be ashamed of our tears, for they are rain upon the blinding dust of earth, overlying our hard hearts.

Every man, however obscure, however far removed from the general recognition, is one of a group of men impressible for good and impressible for evil, and it is in the nature of things that he cannot really improve himself without in some degree improving other men.

While there is infection in disease and sorrow, there is nothing in the world quite so irresistibly contagious as laughter and good humor.

The despisers of mankind — apart from the mere fools and mimics of the creed — are of two sorts: they who believe their merit neglected and unappreciated, make up one class; they who receive adulation and flattery, knowing their own worthlessness, composing the other.

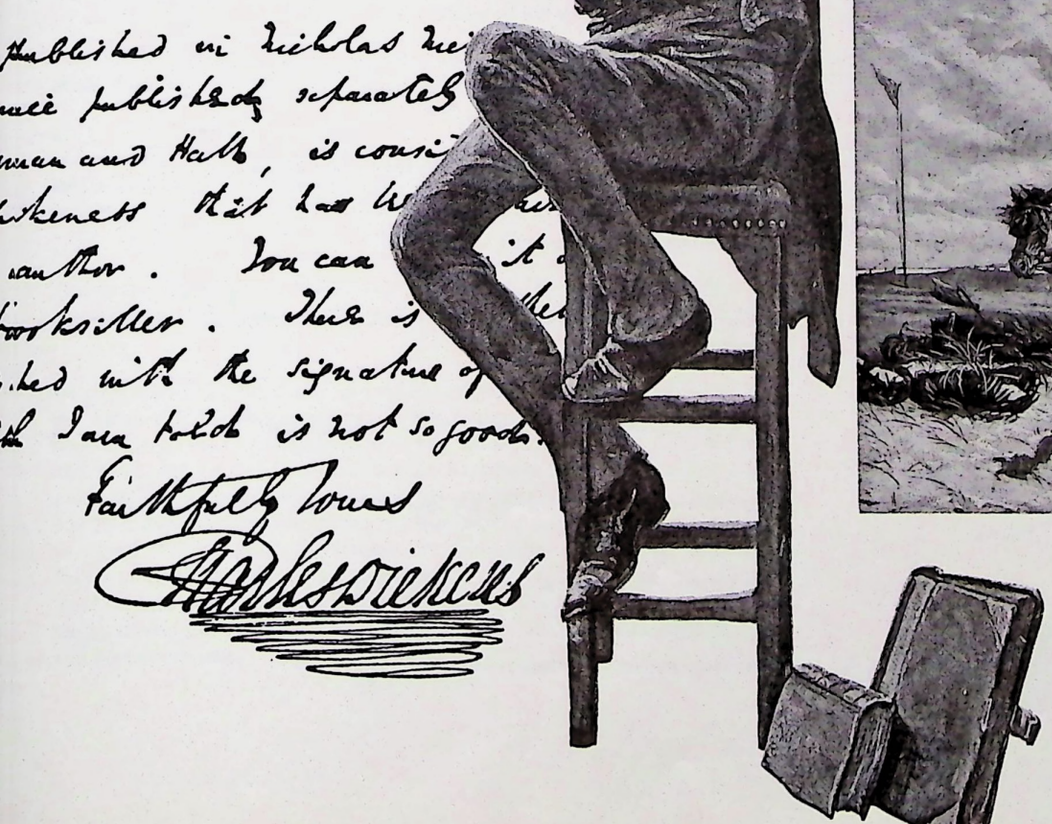
It is well for a man to respect his own vocation, whatever it is, and to think himself bound to uphold it, and to claim for it the respect it deserves.

Mature affection, homage, devotion, does not easily express itself. Its voice is low. It is modest and retiring, it lays in ambush and waits. Such is the mature fruit. Sometimes a life glides away, and finds it still ripening in the shade. The light inclinations of very young people are as dust compared to rocks.

No one is useless in this world who lightens the burden of it to anyone else.

Even the drunken and immortal Sairey Gamp was unable to bring "Martin Chuzzlewit" more than qualified success in England. In the United States it was hotly resented, due to uncharitable American episodes.

No other novelist saw so many of his characters and their sayings become common terms of reference as did Dickens. This is especially true of "David Copperfield," whose Uriah Heap, (left), has become synonymous with sniveling. The familiar phrase, "Barkis is willin'," indicating that Mr. Barkis was ready to go to the preacher with Peggoty, (below), originated in the same book.



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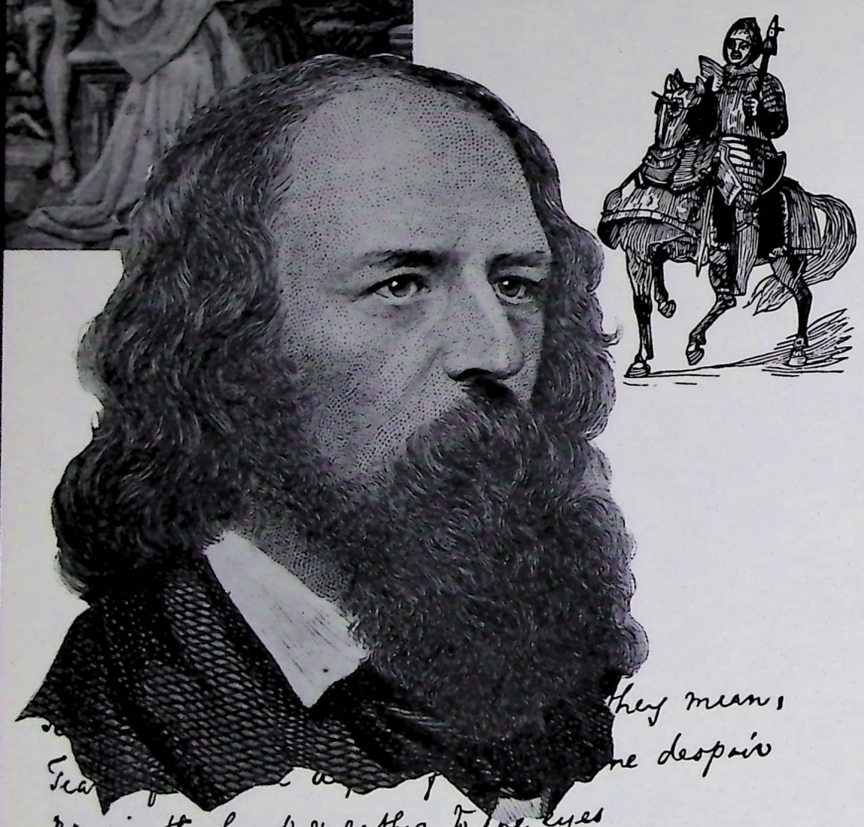
Faithfully yours

Charles Dickens

The Prince arrives to awaken Sleeping Beauty in an early illustration of Tennyson's "The Day Dream."

"Elaine the fair, Elaine the lovable, Elaine the lily maid of Astolat... guarded the sacred shield of Lancelot" in Tennyson's "Elaine."



TENNYSON

ALFRED TENNYSON, English poet, was born August 6, 1809, at Somersby, Lincolnshire. He was raised to the peerage in 1884 as Baron of Aldworth and Farringford, the title designating his residences in Surrey and the Isle of Wight.

The poetry of Tennyson may be divided into three periods—lyrical, narrative and dramatic. *Poems, Chiefly Lyrical* appeared in 1830 and was followed, at the end of 1832, by *Poems,* notable for *The Lotos Eaters* and *The Lady of Shalott.* Criticism of the latter and the death of his beloved friend, A. H. Hallam, caused Tennyson to write little for the next ten years. However, the publication in 1842 of another volume, *Poems,* which contained *Locksley Hall, Ulysses* and *Morte D'Arthur,* brought him general acclaim. His lyric period culminated with the publication of *In Memoriam,* in 1850, the year of his appointment as Poet Laureate.

The narrative period in Tennyson's work, which extends from 1850 to 1875, embraces the publication of *Maud and Other Poems,* a collection in which *The Brook* first appeared, *Enoch Arden* and the greater part of *Idylls of the King.* The third period began in the 1870's, when Tennyson became absorbed in poetic drama and produced seven plays.

Amazingly productive in his old age, Tennyson published five volumes between 1880 and 1892, including the last part of *Idylls of the King* and *Crossing the Bar.* He died October 6, 1892, at Aldworth, and was buried with ceremonial honors in Westminster Abbey. ♦

FROM THE WISDOM OF TENNYSON

More things are wrought by prayer than this world dreams of.

It is better to have loved and lost, than never to have loved at all.

We trust that somehow good will be the final goal of ill.

He makes no friend who never made a foe.

Better not be at all than not be noble.

The greater a man is, the greater the courtesy.

There lives more faith in honest doubt than in half the creeds.

The vow that binds too strictly snaps itself.

The happiness of a man in this life does not consist in the absence, but in the mastery of his passions.

The woman's cause is man's; they rise or sink together.

Who are wise in love, love most, say least.

True humility: the highest virtue, mother of them all.

Knowledge comes, but wisdom lingers.

DARWIN

CHARLES DARWIN, English naturalist and author, was born at Shrewsbury, February 12, 1809, the grandson of Erasmus Darwin. After attending Dr. Samuel Butler's school, Edinburgh University and Cambridge University, Darwin was appointed naturalist on the five-year exploration voyage of the naval vessel, *H.M.S. Beagle.* This expedition to South America and the South Pacific gave him a wide knowledge of fauna, flora and geology.

From 1838 to 1841 Darwin was secretary of the Geological Society in London, had several treatises published and, in 1839, married his cousin, Emma Wedgwood. In 1842, he wrote his first draft on the origin of species, expanded it in 1844 and was preparing a third revision when he received a manuscript, in June, 1858, from Alfred Russel Wallace, which contained a complete abstract of his own theory of natural selection. The two naturalists working independently had simultaneously developed theories that were identical. It was decided to read both essays as a joint paper on July 1, 1858, before the Linnaean Society at London.

In 1859, Darwin published *The Origin of Species by Natural Selection* or *The Preservation of Favoured Races in the Struggle for Life.* Publication of the joint Darwin-Wallace paper had not aroused much interest, but when the *Origin of Species* appeared a storm of both praise and abuse broke forth. When *The Descent of Man and Selection in Relation to Sex* was published in 1871, the controversy was renewed. Darwin died at Down, Kent, England, April 19, 1882. ♦

FROM THE WISDOM OF DARWIN

I love fools' experiments – I am always making them.

I ought, or I ought not, constitute the whole of morality.

Man, with all his noble qualities, with sympathy which feels for the most debased, with benevolence which extends not only to other men but to the humblest living creature, with his god-like intellect which has penetrated into the movements and constitution of the solar system – with all these exalted powers – man still bears in his bodily frame the indelible stamp of his lowly origin.

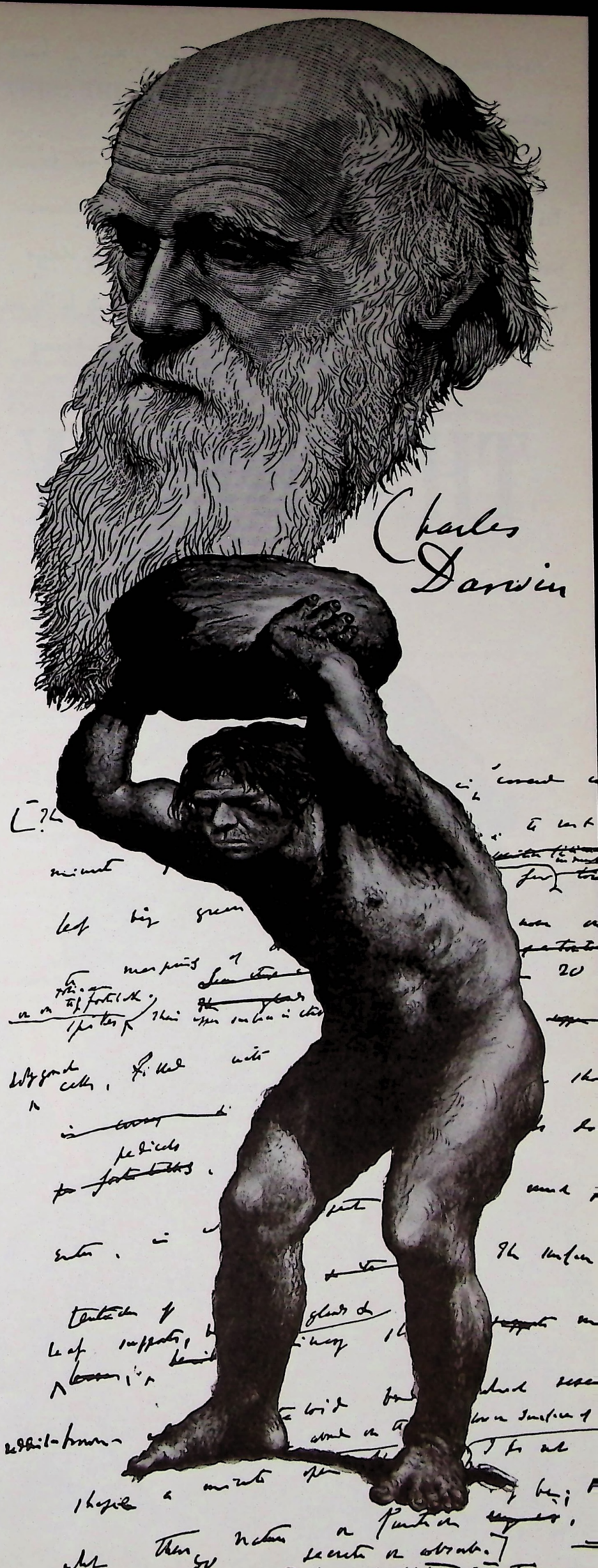
A man who dares to waste one hour of life has not discovered the value of life.

The highest possible stage in moral culture is when we recognize that we ought to control our thoughts.

Man scans with scrupulous care the character and pedigree of his horses, cattle and dogs before he matches them; but when he comes to his own marriage he rarely, or never, takes any such care.

The very reputation of being strong-willed, plucky and indefatigable is of priceless value. It cows enemies, and dispels opposition to our undertakings.

As man advanced gradually in intellectual power, and was enabled to trace the more remote consequences of his actions; as he acquired sufficient knowledge to reject baneful customs and superstitions; as he regarded more and more, not only the welfare, but the happiness of his fellowmen; as from habit, following beneficial experience, his sympathies became more tender and widely diffused, extending to men of all races, and finally to the lower animals, so would the standard of his morality rise higher and higher. Looking to future generations, there is no cause to fear that the social instincts will grow weaker, and we may expect that virtuous habits will grow stronger. The struggle between our higher and lower impulses will be less severe, and virtue will be triumphant.



suspicious) and eat the simple roast, and go back home on Wednesday, let us trust.

Would you come to London for a little time in the season? I hope very much you may, and think with very great pleasure of the pleasant restful days you gave me at Baldovan. With best regards to Sir John I am always most faithfully yours W. M. Thackeray

THACKERAY

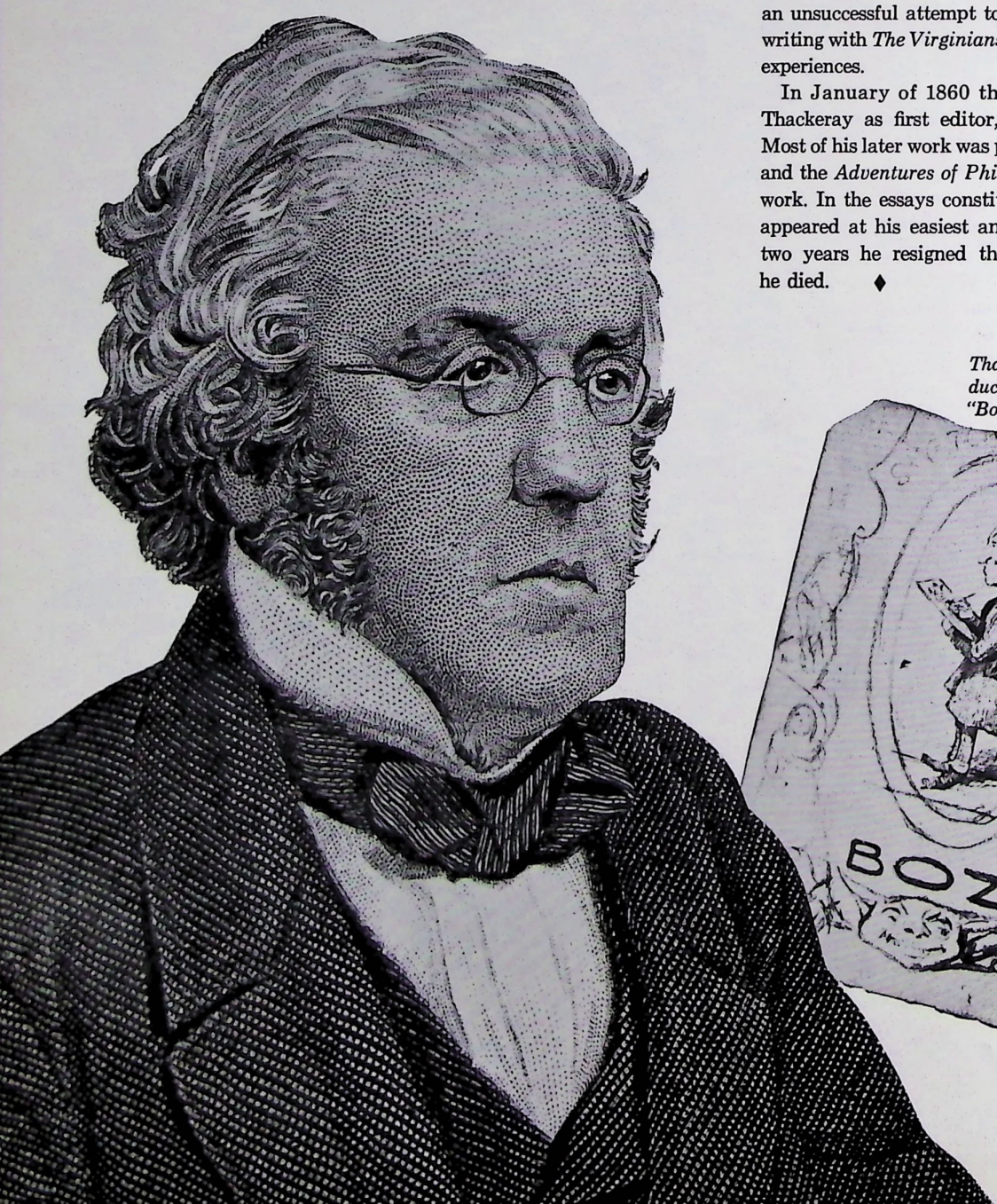
WILLIAM MAKEPEACE THACKERAY, one of the greatest of English novelists, was born at Calcutta, India, on July 18, 1811, where his father held an administrative position. He was sent to England at six for his education, which he received at the Charterhouse and Cambridge, after which he began, but did not prosecute, the study of law. Having lost his means, in part by gambling, he made up his mind to earn his living as an artist, and went to Paris to study. He had some natural gift for drawing, which he had already employed in caricature, but, though he made interesting and amusing illustrations for his books, he never acquired any marked technical skill.

He now turned to literature, and, on the strength of an appointment as Paris correspondent of a short-lived radical newspaper, he married. On the failure of the newspaper he took to miscellaneous journalism and the reviewing of books and pictures, his most important work appearing in *Fraser's Magazine* and *Punch*. In 1840 his wife's mind became clouded, and, though she never recovered, she lived on till 1894.

Success came to Thackeray very slowly. *Catherine, The Great Hoggarty Diamond, Barry Lyndon,* and several volumes of travel had failed to gain much attention before the *Snob Papers,* issued in *Punch* in 1846, brought him fame. In the January of the next year *Vanity Fair* began to appear in monthly numbers, and by the time it was finished Thackeray had taken his place in the front rank of his profession. *Pendennis* followed in 1850, and sustained the prestige he had won.

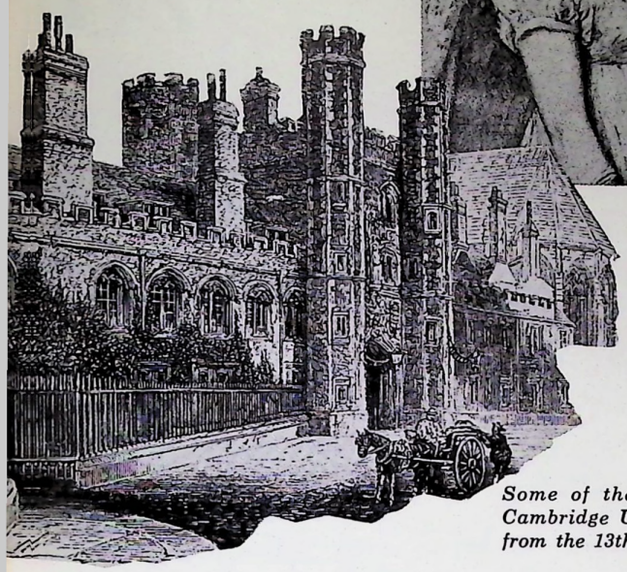
The next year he began lecturing, and delivered in London the lectures on *The English Humourists,* which he repeated the following winter in America with much success. *Esmond* had appeared on the eve of his setting sail, and revealed his style at its highest point of perfection, and a tenderer if less powerful touch than *Vanity Fair* had displayed. In 1855 *The Newcomes* appeared, and was followed by a second trip to America, when he lectured on *The Four Georges.* After an unsuccessful attempt to enter Parliament, the novelist resumed his writing with *The Virginians,* in which he availed himself of his American experiences.

In January of 1860 the *Cornhill Magazine* was founded, with Thackeray as first editor, and launched on a distinguished career. Most of his later work was published in its pages, but *Lovel the Widower* and the *Adventures of Philip* have not taken a place beside his greater work. In the essays constituting the *Roundabout Papers,* however, he appeared at his easiest and most charming. After a little more than two years he resigned the editorship; and on December 23, 1863, he died. ♦



Thackeray's talent for amusing illustration produced these drawings for Dickens' "Sketches" by "Boz" and his own "The Rose and the Ring."

One of the great characters in English literature, shrewd, fascinating Becky Sharp, is largely responsible for the timeless appeal of Thackeray's first success, "Vanity Fair."



Some of the buildings of Cambridge University date from the 13th Century.

FROM THE WISDOM OF THACKERAY

The truth is that by economy and good management — by a sparing use of ready money and by paying scarcely anybody — people can manage, for a time at least, to make a great show with very little means.

We are most of us very lonely in this world, and you who have any who love you should cling to them, and thank God.

If I may not tell you what I feel, what is the use of a friend?

Love is master of the wisest. It is only fools who defy him.

Nature has written a letter of credit upon some men's faces that is honored wherever presented. You cannot help trusting such men. Their very presence gives confidence. There is "promise to pay" in their faces which gives confidence and you prefer it to another man's endorsement. Character is credit.

Good humor may be said to be one of the very best articles of dress one can wear in society.

It is best to love wisely, no doubt, but to love foolishly is better than not to be able to love at all.

Dependence is a perpetual call upon humanity, and a greater incitement to tenderness and pity than any other motive whatever.

Kindnesses are easily forgotten, but injuries — what worthy man does not keep those in mind?

People hate, as they love, unreasonably.

What instruction is more effectual than self-instruction?

It is from the level of calamities, not that of everyday life, that we learn impressive and useful lessons.

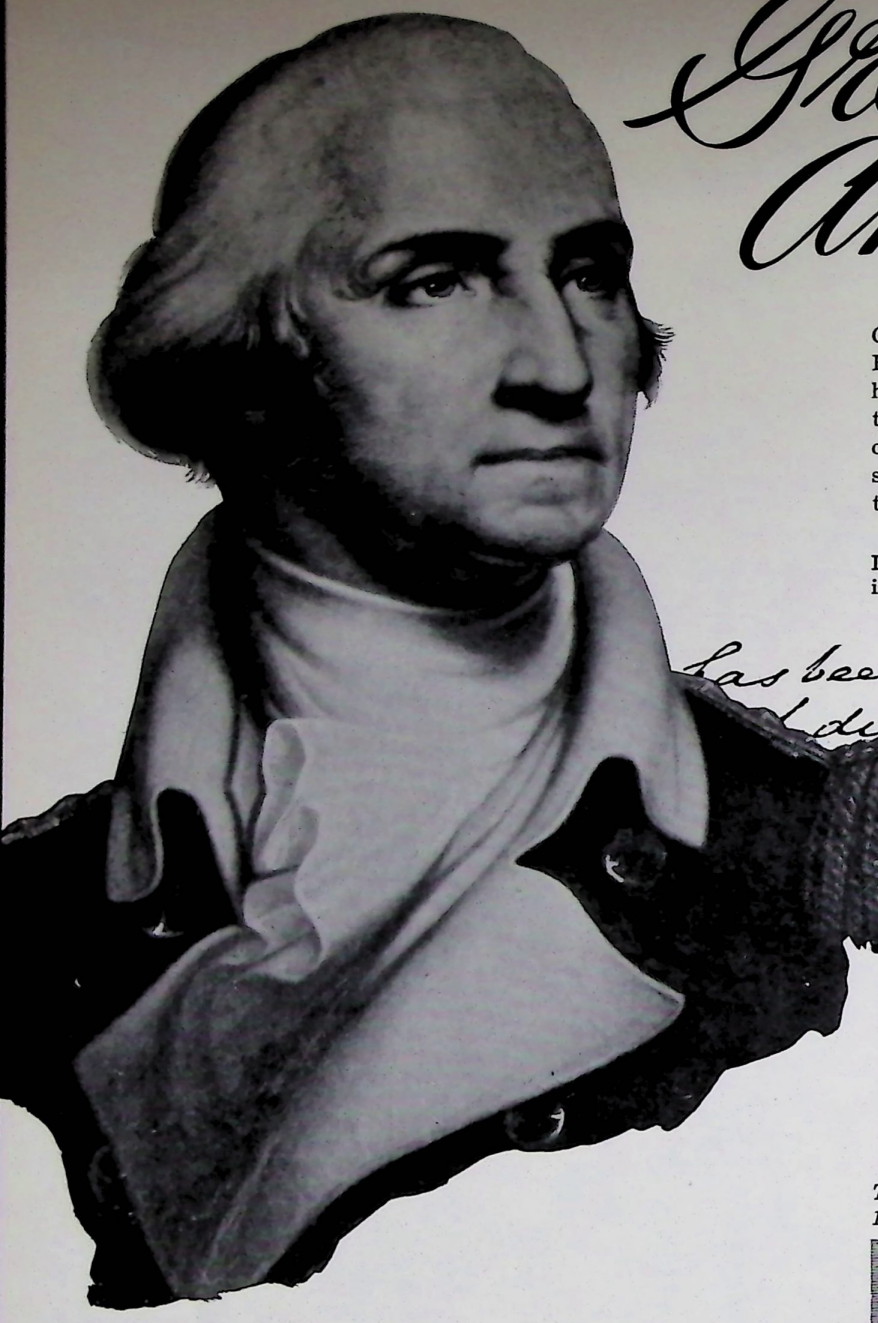
Captain Costigan, shabby and slightly stained, nevertheless manages to preserve a quality of rakishness in "Pendennis."

Frontispiece to "The Paris Sketch Book," drawn by the author. This collection of his magazine contributions was Thackeray's first book of any scope.

Thackeray describes Major Pendennis, hero of "Pendennis," as a perfect specimen of a retired military man.

Among Thackeray's many illustrations for his novels is this of Angelica and Giglio from "The Rose and the Ring."

Great Americans



George Washington, soldier, statesman and first President, was born February 22, 1732 in Westmoreland County, Virginia. At twenty-three he commanded the Virginia forces and three years later was elected to the Virginia House of Burgesses. Because he led his country to autonomy through eight years of war and served at the Conventions which shaped the new nation, he was the obvious choice for President. After two terms he retired to Mt. Vernon, where he died December 4, 1799.

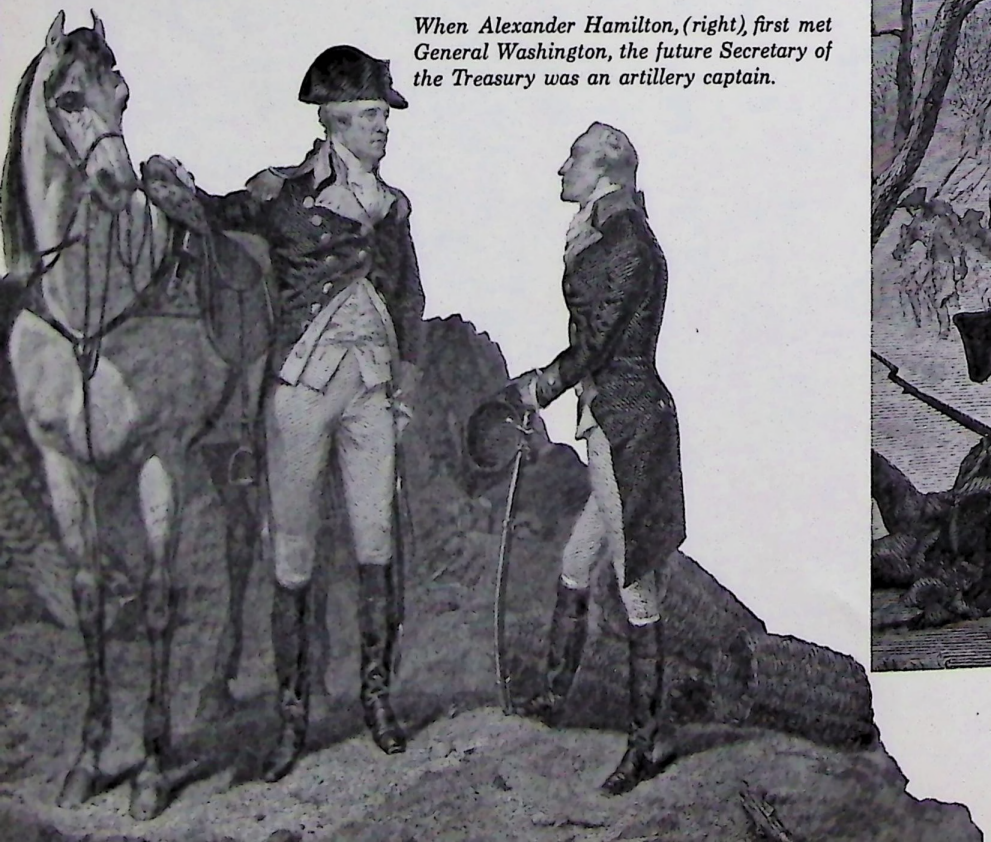
Let us raise a standard to which the wise and honest can repair; the rest is in the hands of God.

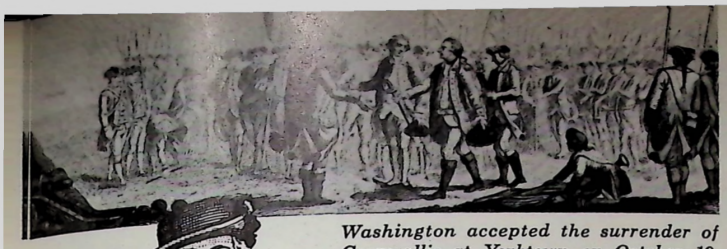
has been allowed, will be a source
discontent; and of course
correct proceedings
tion of the Treaties, and
ting the case. —
Mount Vernon 22 July
1796.

G. Washington

The march to Valley Forge, where Washington spent the bitter winter of 1777-1778, drilling and training his men in preparation for the spring campaign.

When Alexander Hamilton, (right), first met General Washington, the future Secretary of the Treasury was an artillery captain.





Washington accepted the surrender of Cornwallis at Yorktown on October 19, 1781, following a 3-week siege.

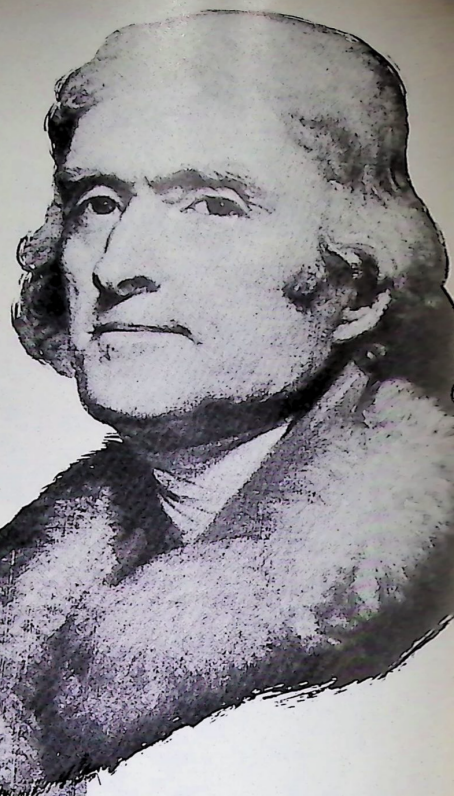
Washington delivered his inaugural address at the old City Hall in New York City, April 30, 1789, and immediately began to organize the new government.

Penn's treaty with the Indians. His Indian policy and 4 "Frames of Government" became the basis for the constitution of colonial Pennsylvania.

William Penn, founder of Pennsylvania, was born in London, October 14, 1644. In a somewhat erratic career, he became a Quaker, was expelled from Oxford, studied law, managed his father's estates in Ireland, traveled in Europe as a missionary and served four prison terms – three for religious reasons. In 1681, in consideration of a claim against King Charles II, he was given a grant of American land, which he established as Pennsylvania. He died in London, July 30, 1718.

Governments, like clocks, go from the motion men give them, and as governments are made and moved by men, so by them they are ruined also. Therefore governments depend upon men rather than men upon governments.

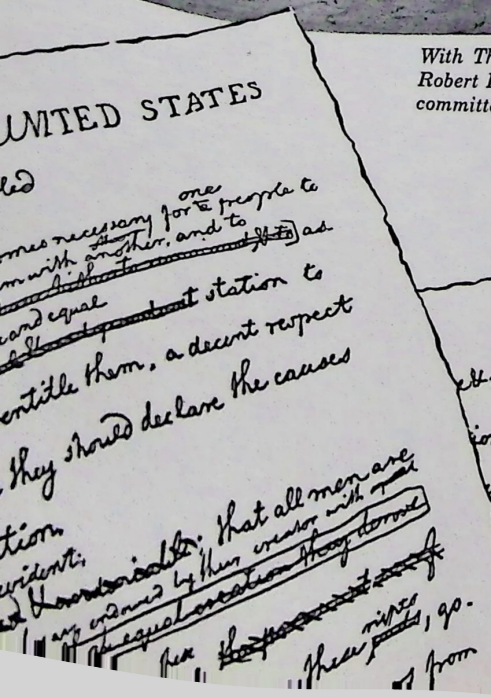
Th Jefferson

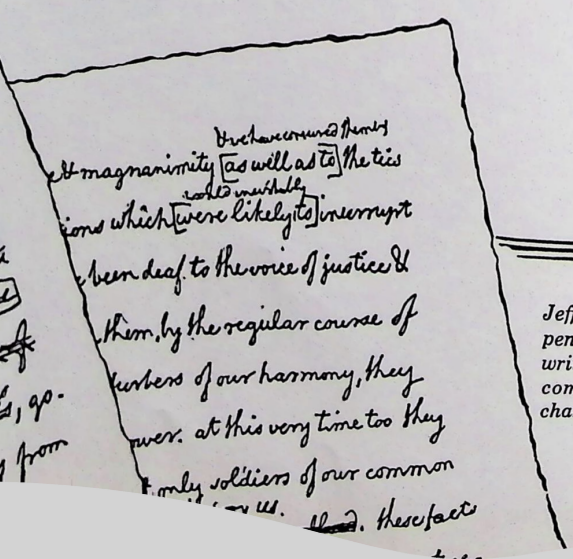


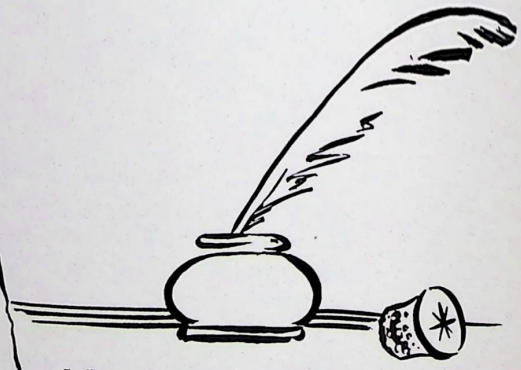
Thomas Jefferson, third President, was born April 13, 1743 in Virginia. He was admitted to the bar in 1767, elected to the Virginia House of Burgesses in 1770, and became, at thirty-three, chairman of the committee that drew up the Declaration of Independence. Governor of Virginia, Congressman, Minister to France, Secretary of State and Vice-President — Jefferson's extensive public service uniquely fitted him for his two Presidential terms. He died July 4, 1826.

When we see ourselves in a situation which must be endured and gone through, it is best to make up our minds to it, meet it with firmness, and accommodate everything to it in the best way practicable. This lessens the evil; while fretting and fuming only serves to increase your own torments.

With Thomas Jefferson as chairman, Roger Sherman, Benjamin Franklin, Robert R. Livingston and John Adams, (left to right), met as an appointed committee to draw up the Declaration of Independence.





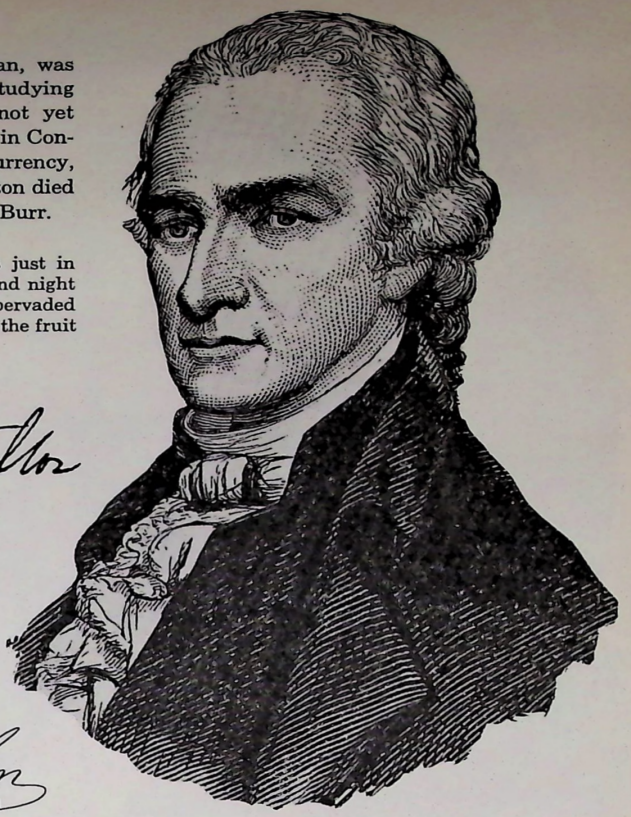


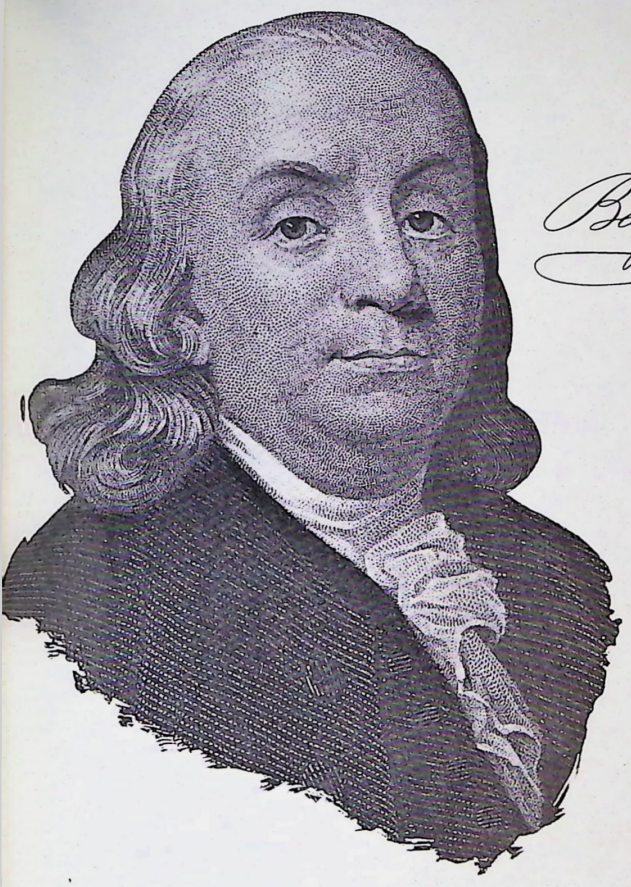
Jefferson's revised draft of the Declaration of Independence. The finished document, in Jefferson's handwriting, was largely his work, although both his fellow committee members and Congress made important changes before it took effect on July 4, 1776.

Alexander Hamilton, American soldier, lawyer and statesman, was born in the British West Indies, January 11, 1757. After studying in New York, he served as an artillery captain and was not yet twenty-one when he became Washington's secretary. He served in Congress and, as the first Secretary of the Treasury, stabilized currency, established credit and set up the nation's tax structure. Hamilton died July 12, 1804, from a wound suffered in a duel with Aaron Burr.

Men give me some credit for genius. All the genius I have lies just in this: when I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make the people are pleased to call the fruit of genius. It is the fruit of labor and thought.

Alexander Hamilton

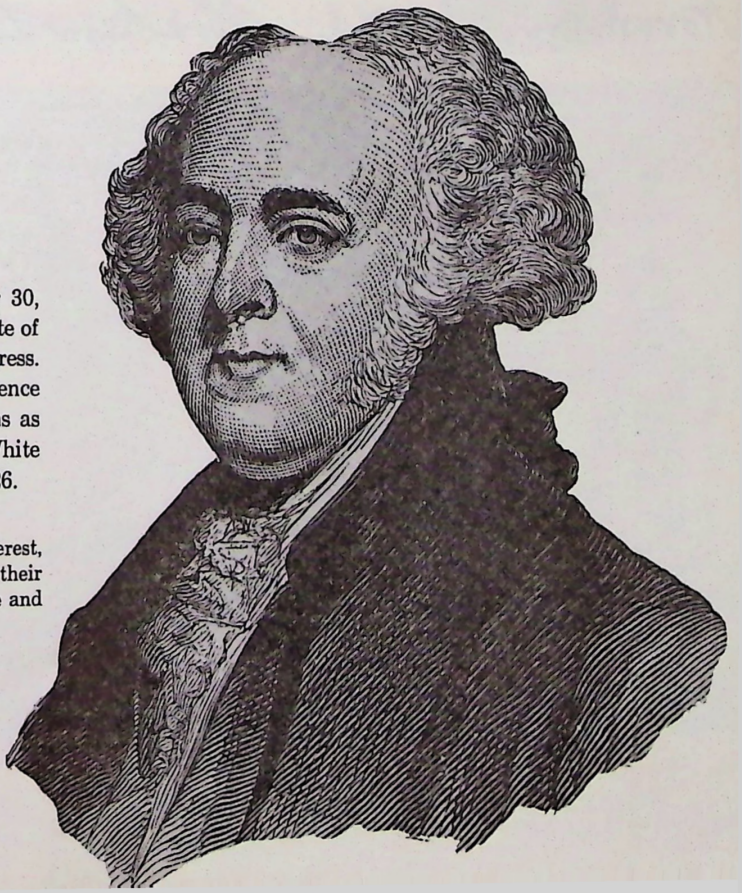




Benj. Franklin

Benjamin Franklin, printer, author, inventor and diplomat, was born in Boston, January 17, 1706 and was largely self-educated. He originated *Poor Richard's Almanac,* served as an "ambassador extraordinary" from the Colonies to Britain from 1757 to 1775 and organized the United States Post Office. In 1776, he was sent to France to negotiate a treaty of aid and, for the next ten years, worked to further the cause of Independence. He died in Philadelphia, April 17, 1790.

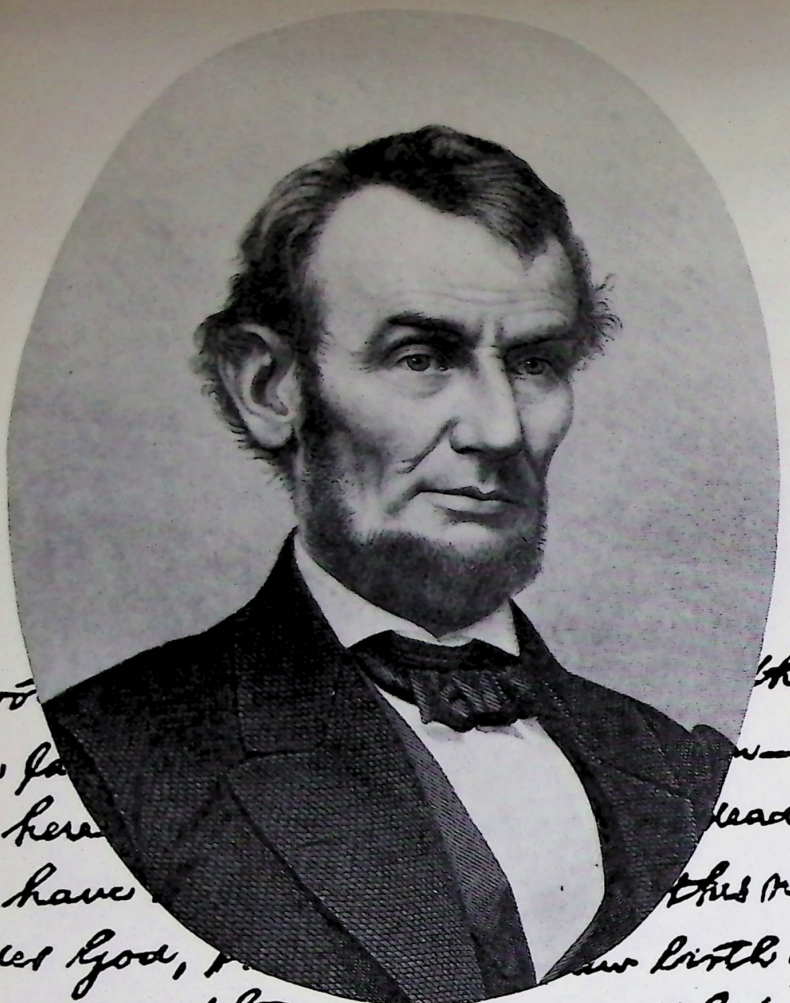
A man of virtue is an honor to his country, a glory to humanity, a satisfaction to himself, and a benefactor to the whole world; he is rich without oppression or dishonesty, charitable without ostentation, and brave without vice.



John Adams, second President, was born near Boston, October 30, 1735. After graduating from Harvard, he became a leading advocate of Independence and was a delegate to the first Continental Congress. He served on committees to draft the Declaration of Independence and to negotiate treaties with France and Britain. His two terms as Vice-President under Washington were followed by one in the White House. He retired from public life in 1801 and died July 4, 1826.

Neither philosophy, nor religion nor morality, nor wisdom, nor interest, will ever govern nations or parties against their vanity, their pride, their resentment or revenge, or their avarice or ambition. Nothing but force and power and strength can restrain them.

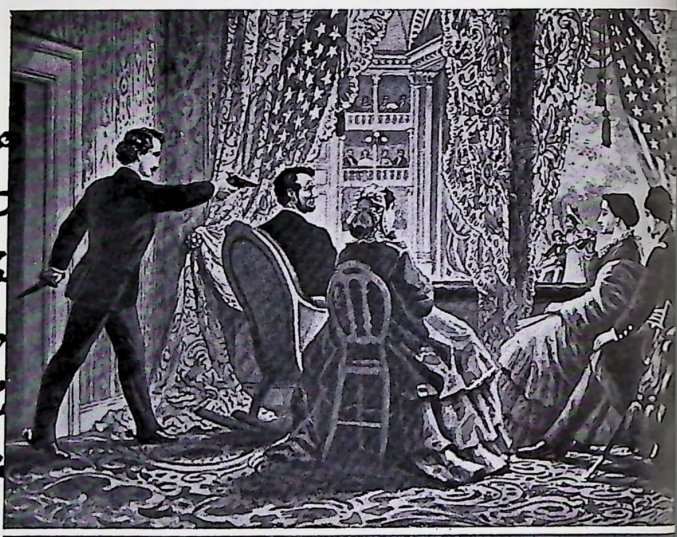
John Adams



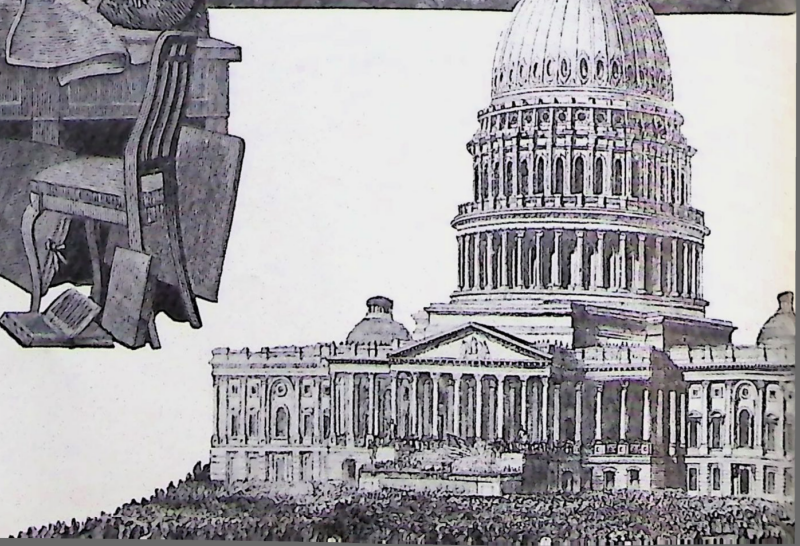
Abraham Lincoln, Civil War President, was born in Kentucky, February 12, 1809 and was primarily self-educated. He served four terms in the Illinois legislature and practiced law before running for the Senate. Although he was defeated, his debates with Stephen A. Douglas brought him a fame which aided his election to the Presidency, where his efforts to save the Union were criticized by both North and South. His death, April 15, 1865, resulted from an assassin's bullet.

I do the best I know, the very best I can, and I mean to keep right on doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.

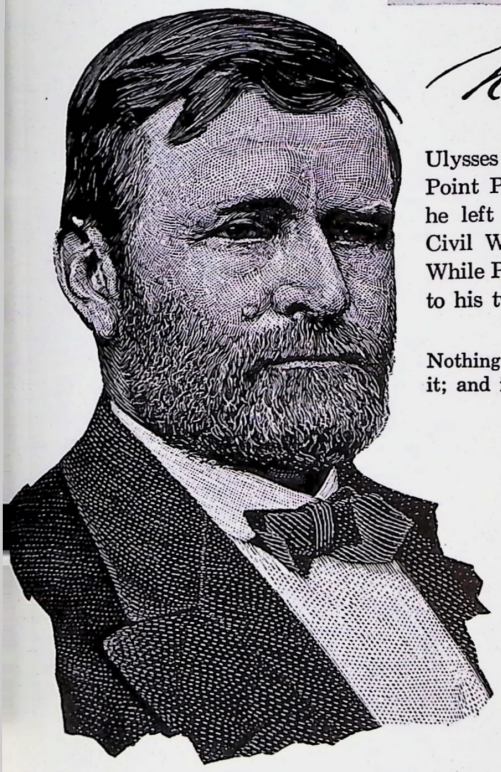
On April 14, 1865, Abraham Lincoln was shot by John Wilkes Booth while the President was watching a play at Ford's Theatre in Washington. Lincoln died the following morning.



In signing the "Emancipation Proclamation," Lincoln's main object was to preserve the Union.



Lee and his generals, (above), in the field. He lost 2 of his best, Stonewall Jackson and James Longstreet, when they fell prey to stray bullets from their own men. Lincoln's military leaders, (right), included Commodore David Porter, Admiral David Glasgow, and Generals William Tecumseh Sherman, Ulysses S. Grant and Philip H. Sheridan.



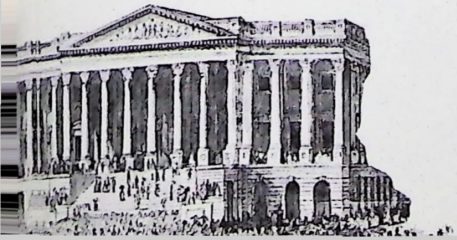
Robert Edward Lee, soldier and educator, was born at "Stratford," Westmoreland County, Virginia, January 19, 1807. He graduated second in his class from West Point, and his outstanding ability as a general enabled the army of the South to withstand numerically superior forces until compelled to surrender in 1865. Until his death, October 12, 1870, Lee was president of what is now Washington and Lee University.

Duty is the sublimest word in the language; you can never do more than your duty; you should never wish to do less.

Ulysses S. Grant, eighteenth President, was born April 27, 1822 in Point Pleasant, Ohio. He graduated from West Point and, although he left the Army eleven years later, he was reinstated when the Civil War began, and rose to become commander of Union troops. While President, he surrounded himself with men who brought scandal to his two terms. He died July 23, 1885.

Nothing has ever been decided by war that could not be decided without it; and if decided after war, why not before?

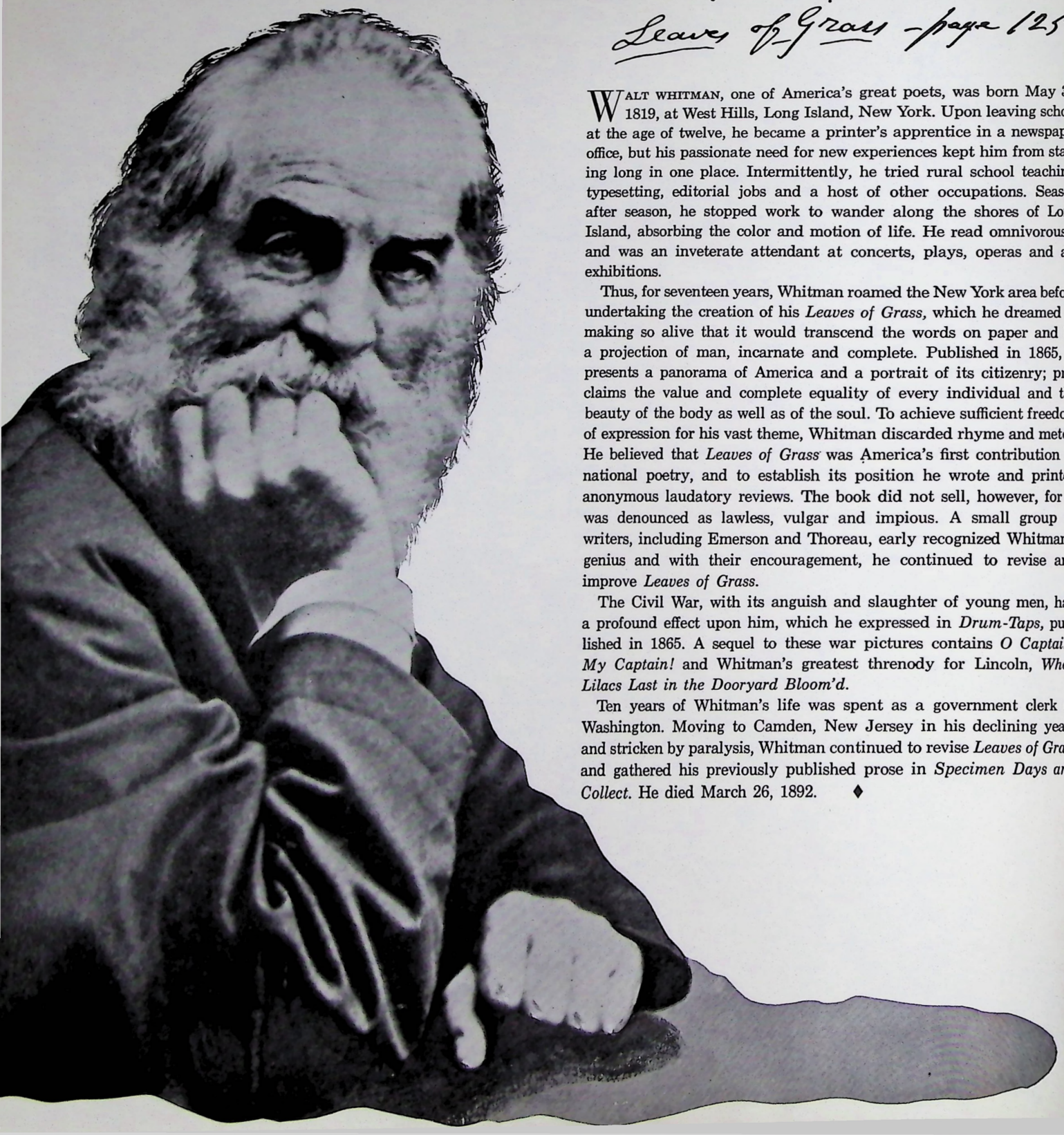
War, with its tragic loss of life and separation of families, deeply affected Lincoln. He slept little and ate irregularly, yet saw the widows and soldiers who called daily at the White House and helped them when he could.



Walt Whitman

The earth is rude, silent, incomprehensible
at first – Nature is rude & incom
prehensible at first:
Be not discouraged – keep on – there are
divine things well enclosed –
I swear to you there are divine things
more beautiful than words can tell.

Leaves of Grass – page 125.



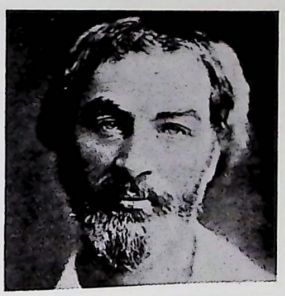
WALT WHITMAN, one of America's great poets, was born May 31, 1819, at West Hills, Long Island, New York. Upon leaving school at the age of twelve, he became a printer's apprentice in a newspaper office, but his passionate need for new experiences kept him from staying long in one place. Intermittently, he tried rural school teaching, typesetting, editorial jobs and a host of other occupations. Season after season, he stopped work to wander along the shores of Long Island, absorbing the color and motion of life. He read omnivorously and was an inveterate attendant at concerts, plays, operas and art exhibitions.

Thus, for seventeen years, Whitman roamed the New York area before undertaking the creation of his *Leaves of Grass,* which he dreamed of making so alive that it would transcend the words on paper and be a projection of man, incarnate and complete. Published in 1865, it presents a panorama of America and a portrait of its citizenry; proclaims the value and complete equality of every individual and the beauty of the body as well as of the soul. To achieve sufficient freedom of expression for his vast theme, Whitman discarded rhyme and meter. He believed that *Leaves of Grass* was America's first contribution to national poetry, and to establish its position he wrote and printed anonymous laudatory reviews. The book did not sell, however, for it was denounced as lawless, vulgar and impious. A small group of writers, including Emerson and Thoreau, early recognized Whitman's genius and with their encouragement, he continued to revise and improve *Leaves of Grass.*

The Civil War, with its anguish and slaughter of young men, had a profound effect upon him, which he expressed in *Drum-Taps,* published in 1865. A sequel to these war pictures contains *O Captain! My Captain!* and Whitman's greatest threnody for Lincoln, *When Lilacs Last in the Dooryard Bloom'd.*

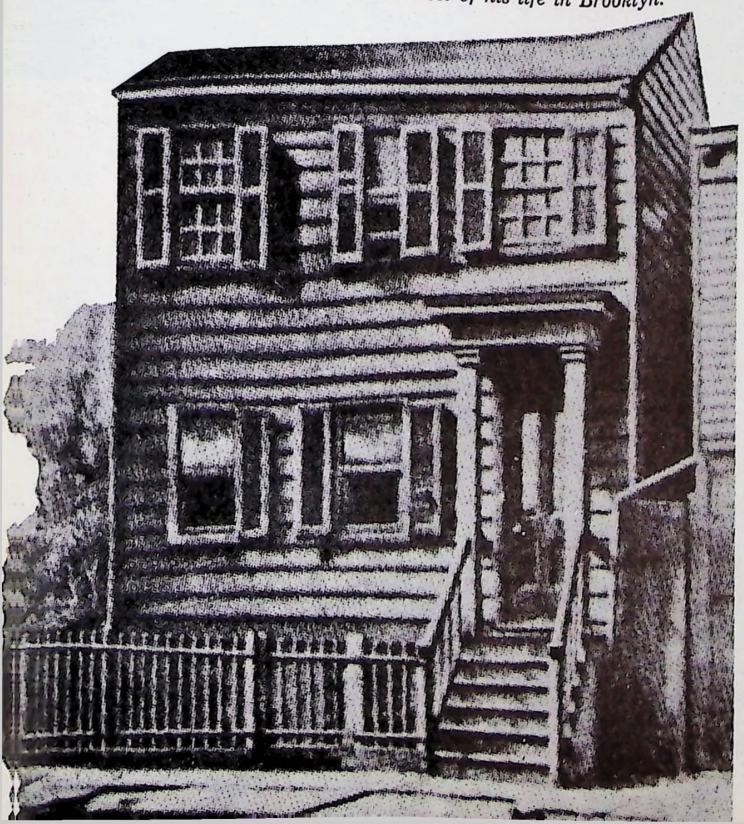
Ten years of Whitman's life was spent as a government clerk in Washington. Moving to Camden, New Jersey in his declining years and stricken by paralysis, Whitman continued to revise *Leaves of Grass* and gathered his previously published prose in *Specimen Days and Collect.* He died March 26, 1892. ♦

The New House near Huntington, Long Island, was Whitman's birthplace. His English and Dutch forebears were prosperous farmers.



In his quest for self-education, Whitman read voraciously – current periodicals, the Bible, Scott, Emerson and Shakespeare, as well as translations of European and Oriental literature. He once edited the Brooklyn "Daily Eagle" for two years, but resigned his position because his liberal political views conflicted with those of the owners. Much of his lifetime was devoted to the writing, re-writing and revising of "Leaves of Grass," while to all outward appearances he was an unsuccessful journalist. Whitman is seen in the daguerreotype, (top right), as he looked at 35, while the portrait, (below), reveals the poet at 72, the year before his death.

When Whitman was 4 years old, his family moved from their Long Island homestead to Brooklyn, where his father made a poor living as a carpenter. Except for 10 years in Washington and the last 20 years of his life in Camden, New Jersey, Whitman lived most of his life in Brooklyn.



FROM THE WISDOM OF WHITMAN

Wisdom is not finally tested in the schools, wisdom cannot be passed from one having it to another not having it, wisdom is of the soul, is not susceptible of proof, is its own proof.

It seems to me, when it cannot be helped, that defeat is great.

Have you learned lessons only of those who admired you, and were tender with you, and stood aside for you? Have you not also learned great lessons from those who rejected you, and braced themselves against you, or disputed the passage with you?

Whoever degrades another degrades me, and whatever is done or said returns at last to me.

Produce great men, the rest follows.

I cannot too often repeat that Democracy is a word the real gist of which still sleeps, quite unawakened, notwithstanding the resonance and the many angry tempests out of which its syllables have come, from pen or tongue. It is a great word, whose history, I suppose, remains unwritten because that history has yet to be enacted.

Once fully enslaved, no nation, state, or city of this earth ever afterward resumes its liberty.

As I stand aloof and look there is to me something profoundly affecting in large masses of men following the lead of those who do not believe in men.

I do not pity the wounded person – I become the wounded person.

I am as bad as the worst, but thank God I am as good as the best.

The mission of government, henceforth, in civilized lands, is not repression alone, and not authority alone, not even of law, but to train communities through all their grades – beginning with individuals and ending there again – to rule themselves.

Political democracy, as it exists and practically works in America, with all its threatening evils, supplies a training-school for making first-class men. It is life's gymnasium, not of good only, but of all.

There is no greater fallacy on earth than the doctrine of force, as applied to government.

What do you suppose will satisfy the soul, except to walk free and own no superior?

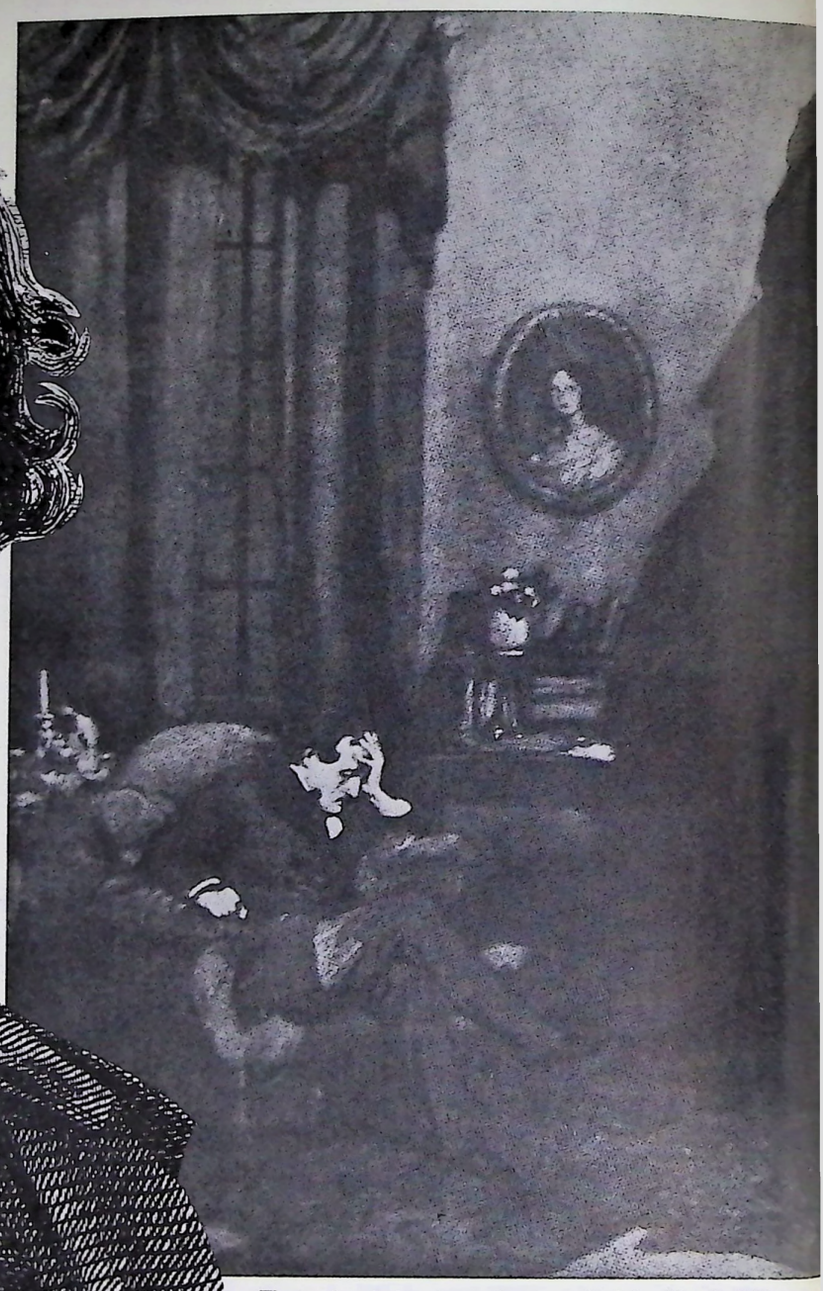
I say discuss all and expose all – I am for every topic openly.

Perhaps the efforts of the true poets, founders, religious, literatures, all ages, have been and ever will be, our time and times to come, essentially the same – to bring people back from their present strayings and sickly abstractions, to the costless, average, divine, original concrete.

There's a man in the world who is never turned down, wherever he chances to stray; he gets the glad hand in the populous town, or out where the farmers make hay; he's greeted with pleasure on deserts of sand, and deep in the aisles of the woods; wherever he goes there's a welcoming hand – he's the man who delivers the goods.

Nothing endures but personal qualities.

Edgar Allan Poe



The melancholy atmosphere evoked by Poe in "The Raven," which firmly established him as a poet, is captured in the striking illustration above.

EDGAR ALLAN POE was born in Boston in 1809, the child of actors who died while he was very young. He was adopted by a Virginian gentleman, Mr. John Allan, who put him to school in England for five years, then in Richmond, and finally sent him to the University of Virginia. He remained there only a short time, and after finding that he disliked business, and publishing a volume of poems, he enlisted in the army. Mr. Allan had him discharged and placed him in West Point, from which he got himself dismissed. After that he supported himself in a hand-to-mouth fashion by writing for and editing newspapers and periodicals, living successively in Baltimore, Richmond, Philadelphia, and New York. The publication of his remarkable poem, *The Raven,* in 1845, brought him fame, and for a short time he was a literary lion.

Poe's work falls into three divisions: poems, tales, and criticism. The poems are chiefly remarkable for the amazing technical skill with which haunting rhythms and studied successions of vowel and consonant sounds are made to suggest atmospheres and emotional moods. Poe is the great master of the weird tale, no writer having surpassed him in the power of shaking the reader's nerves with suggestions of the supernatural and the horrible. In these stories, as in the poems, he shows an extraordinary sense of form, and his effects are produced not merely by the violently sensational, but by carefully calculated attacks upon the reader's imaginative sensibilities. In criticism Poe was, if not a scholarly, at least a stimulating and suggestive, writer, with a fine ear and, within his range, keen insight. ♦

FROM THE WISDOM OF POE

Whenever, on account of its vagueness, I am dissatisfied with a conception of the brain, I resort forthwith to the pen for the purpose of obtaining, through its aid, the necessary form, consequence and precision.

Unthought-like thoughts are the souls of thought.

Experience has shown, and a true philosophy will always show, that a vast, perhaps the larger, portion of the truth arises from the seemingly irrelevant.

I have great faith in fools — self-confidence, my friends will call it.

Years of love have been forgotten in the hatred of a minute.

That individuals have soared above the plane of their race is scarcely to be questioned; but, in looking back through history for traces of their existence, we should pass over all biographies of "the good and the great," while we search carefully the slight records of wretches who died in prison, in bedlam, or upon the gallows.

The play is the tragedy, *Man,* and its hero the conqueror, Worm.

Vacillation is the prominent feature of genius. Alternately inspired and depressed, its inequalities of mood are stamped upon its labors.

Perverseness is one of the primitive impulses of the human heart.

What the world calls genius is the state of mental disease arising from the undue predominance of some one of the faculties. The works of such genius are never sound in themselves, and always betray the general mental insanity.

Man's real life is happy, chiefly because he is ever expecting that it soon will be so.

How very commonly we hear it remarked that such and such thoughts are beyond the compass of words. I do not believe that any thought, properly so called, is out of the reach of language. For my own part, I have never had a thought which I could not set down in words, with ever more distinctness than that with which I conceived it.

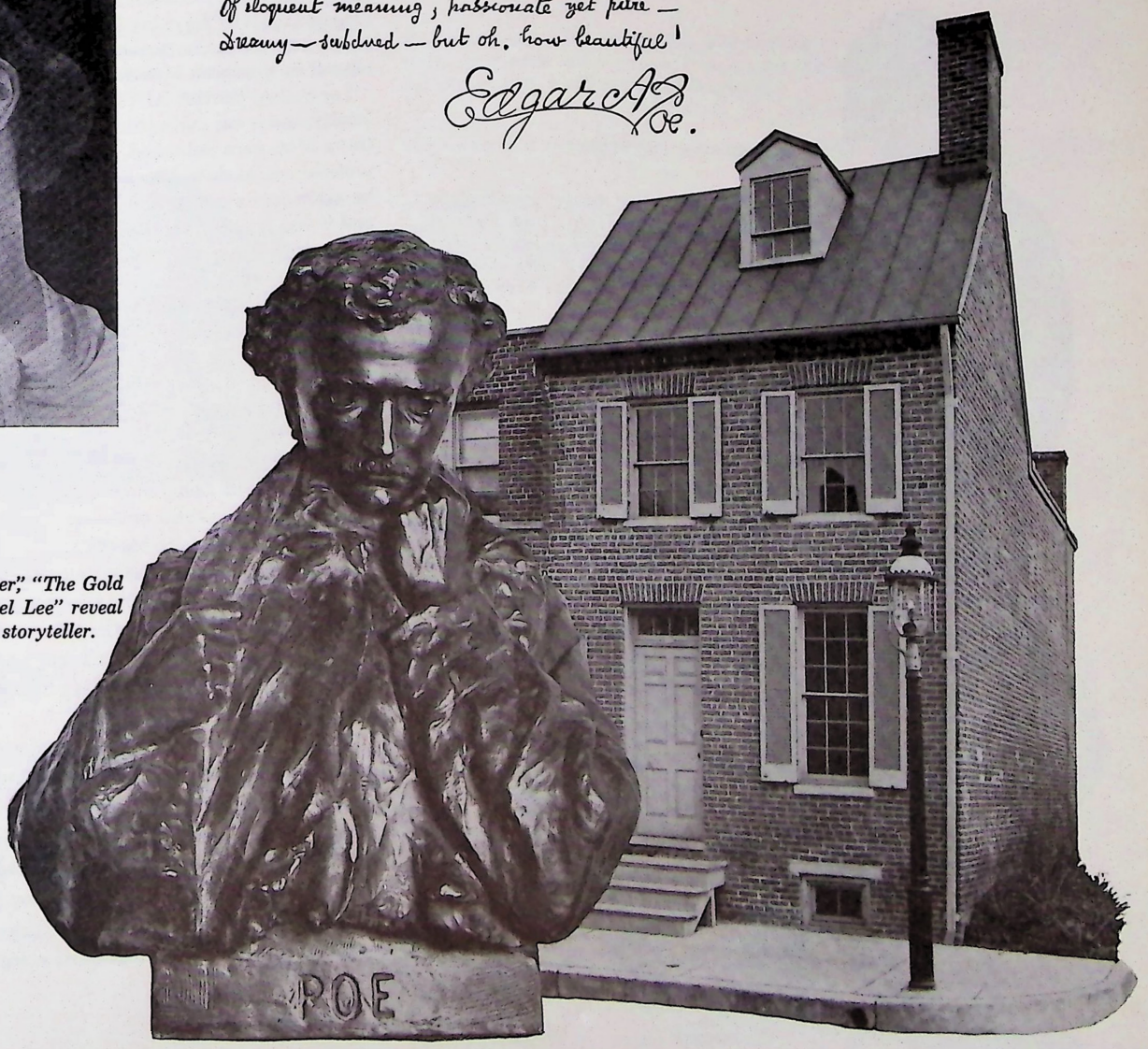
Grammar is the analysis of language.

The Romans worshipped their standard; and the Roman standard happened to be an eagle. Our standard is only one tenth of an eagle — a dollar — but we make all even by adoring it with tenfold devotion.

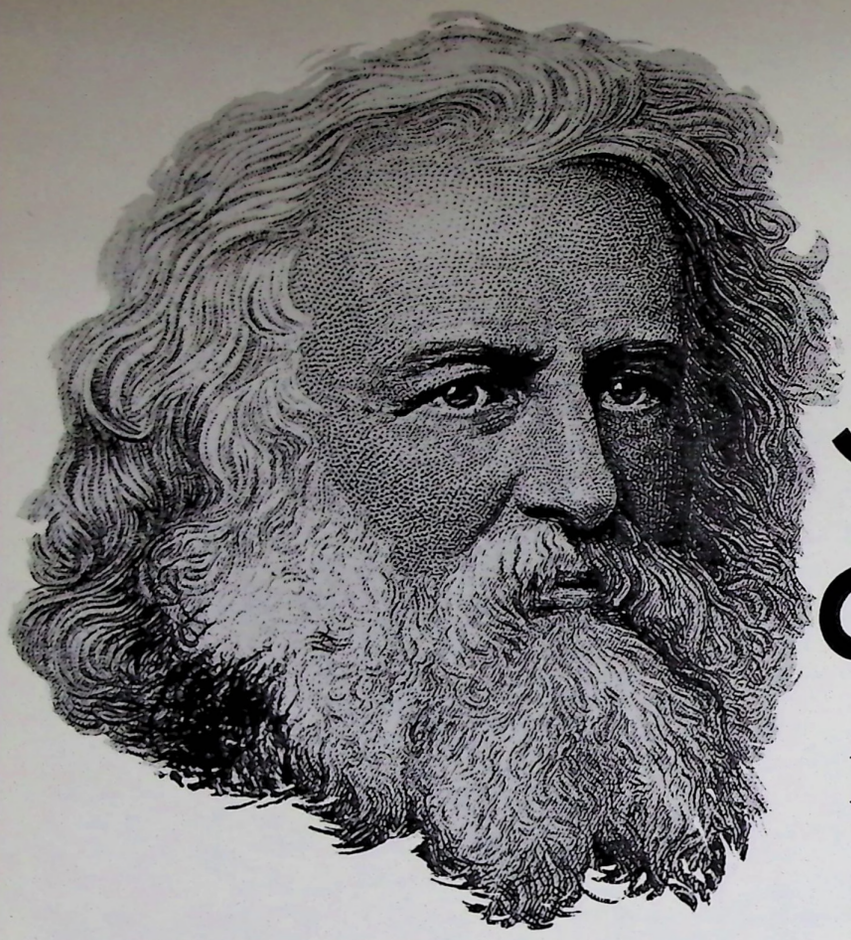
Poe was 27 in 1836, when he married his cousin, Virginia Clemm, who was not yet 14.

Of the sweet mouth a smile seemed wandering over;
While in the depths of azure fire that gleamed
Beneath the drooping lashes, slept a world
Of eloquent meaning, passionate yet pure —
Dreamy — subdued — but oh, how beautiful!

Edgar A. Poe.



"The Fall of the House of Usher," "The Gold Bug," "The Bells" and "Annabel Lee" reveal Poe's dual genius as poet and storyteller.



Longfellow

HENRY WADSWORTH LONGFELLOW, popular American poet, was born February 27, 1807, in Portland, Maine, a descendant of the John and Priscilla Alden whose love story he later told in *The Courtship of Miles Standish.* His Portland boyhood is recalled in another of his poems, *My Lost Youth.* Longfellow was graduated from Bowdoin College in 1825, along with fellow student Nathaniel Hawthorne. He was offered a professorship of modern languages by Bowdoin and prepared for it by traveling for three and a half years in France, Spain, Italy, and Germany, mastering European languages and steeping himself in European historical cultures.

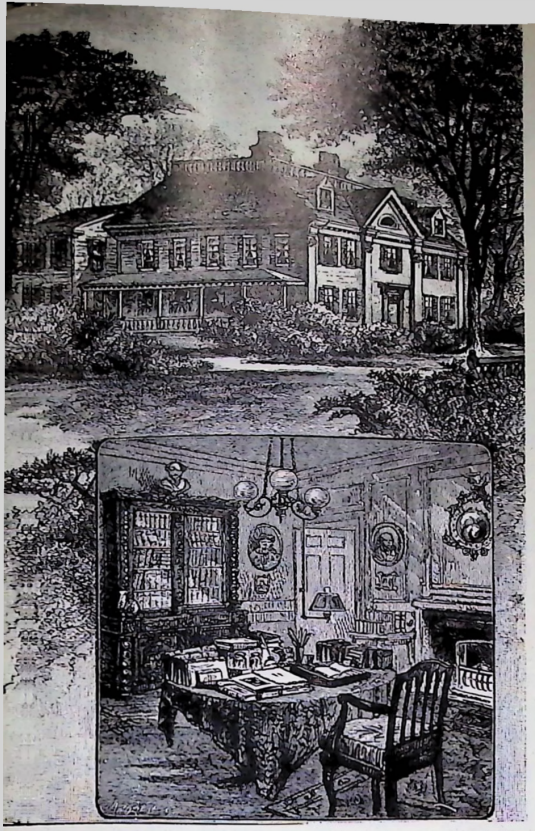
Longfellow married in 1831, two years after joining the Bowdoin faculty, and it was during his tenure at Bowdoin that his travel sketches, *Outre-Mer,* were published. In 1835 Harvard called him to serve as professor of modern languages, but before beginning his new work he again journeyed to Europe. His wife died during the trip abroad and it was late in 1836 when he returned to the United States to take up his Harvard appointment, which he held until 1854.

Longfellow's first volume of original poetry, *Voices of the Night,* published in 1839, included *Psalm of Life,* which spread his fame among all classes of readers. *Ballads and Other Poems,* containing *The Wreck of the Hesperus, The Village Blacksmith* and *Excelsior* was published in 1842. The following year he married his second wife, Frances Appleton of Boston, and purchased Craigie House in Cambridge. *Evangeline: A Tale of Acadie,* a long poem published in 1847, related the wanderings of lovers parted by the Acadian exile of 1755; it is considered Longfellow's masterpiece. These middle years of domestic happiness also produced *The Golden Legend, Hiawatha* and *The Courtship of Miles Standish.*

The tragic death of his second wife in 1861 deeply affected Longfellow, but his *Tales of a Wayside Inn* two years later, containing *Paul Revere's Ride* and *The Saga of King Olaf,* showed his powers revived, and from 1865 through 1867 he devoted his energies to translating Dante's *Divina Commedia.* The resulting version in three volumes was an admirable literal translation.

In his last years Longfellow suffered from rheumatism, but he remained cheerful and industrious until his death in Cambridge, March 24, 1882. At this time, he was acknowledged to be the leading American poet. A cultural mediator, like Washington Irving, between the Old World and the New, he schooled his countrymen in the riper civilization of Europe. Enormous popularity has been enjoyed by Longfellow's ballads, but many critics incline to the view that his sonnets are his most distinguished achievement. ♦

"Evangeline: A Tale of Acadie" immortalized Evangeline Bellefontaine and Gabriel Lajeunesse, Acadian lovers separated when the villagers of Grand Pré were exiled to British America during the French and Indian War.



Craigie House, Longfellow's Cambridge home, is within easy walking distance of Harvard University, where he taught. His home, with the study where he worked, has since been preserved as a shrine.

FROM THE WISDOM OF LONGFELLOW

When a great man dies, for years the light he leaves behind him lies on the paths of men.

Love gives itself; it is not bought.

It is an indiscreet and troublesome ambition that cares so much about fame, about what the world says of us; to be always looking in the faces of others for approval, to be always anxious about the effect of what we do or say; to be always shouting to hear the echoes of our own voices.

Genius is infinite painstaking.

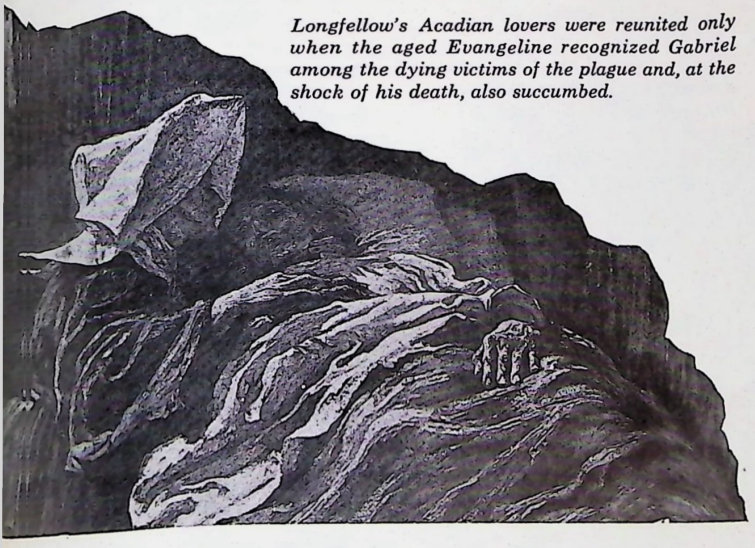
I venerate old age and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow broader and deeper upon the understanding.

In this world a man must either be anvil or hammer.

In character, in manners, in style, in all things, the supreme excellence is simplicity.

There is no death! What seems so is a transition.

Look not mournfully to the past – it comes not back again; wisely improve the present – it is thine; go forth to meet the shadowy future without fear, and with a manly heart.



Longfellow's Acadian lovers were reunited only when the aged Evangeline recognized Gabriel among the dying victims of the plague and, at the shock of his death, also succumbed.

You know I say just what I think, and nothing more nor less and when I pray, my heart is in my prayer. I cannot say one thing and mean another; if I cannot pray, I will not make believe.

Our todays and yesterdays are the blocks with which we build.

The same object seen from the three different points of view – the past, the present, and the future – often exhibits three different faces to us; like those signboards over shop doors, which represent the face of a lion as we approach, of a man when we are in front, and of an ass when we have passed.

Sometimes we may learn more from a man's errors than from his virtues.

The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and think of the struggles and temptations it has passed through, the brief pulsations of joy, the feverish inquietude of hope and fear, the pressure of want, the desertion of friends, I would fain leave the erring soul of my fellow man with Him from whose hands it came.

The very tones in which we spake
Had something strange I could but mark;
The leaves of memory seemed to make
A mournful rustling in the dark.

Henry W. Longfellow

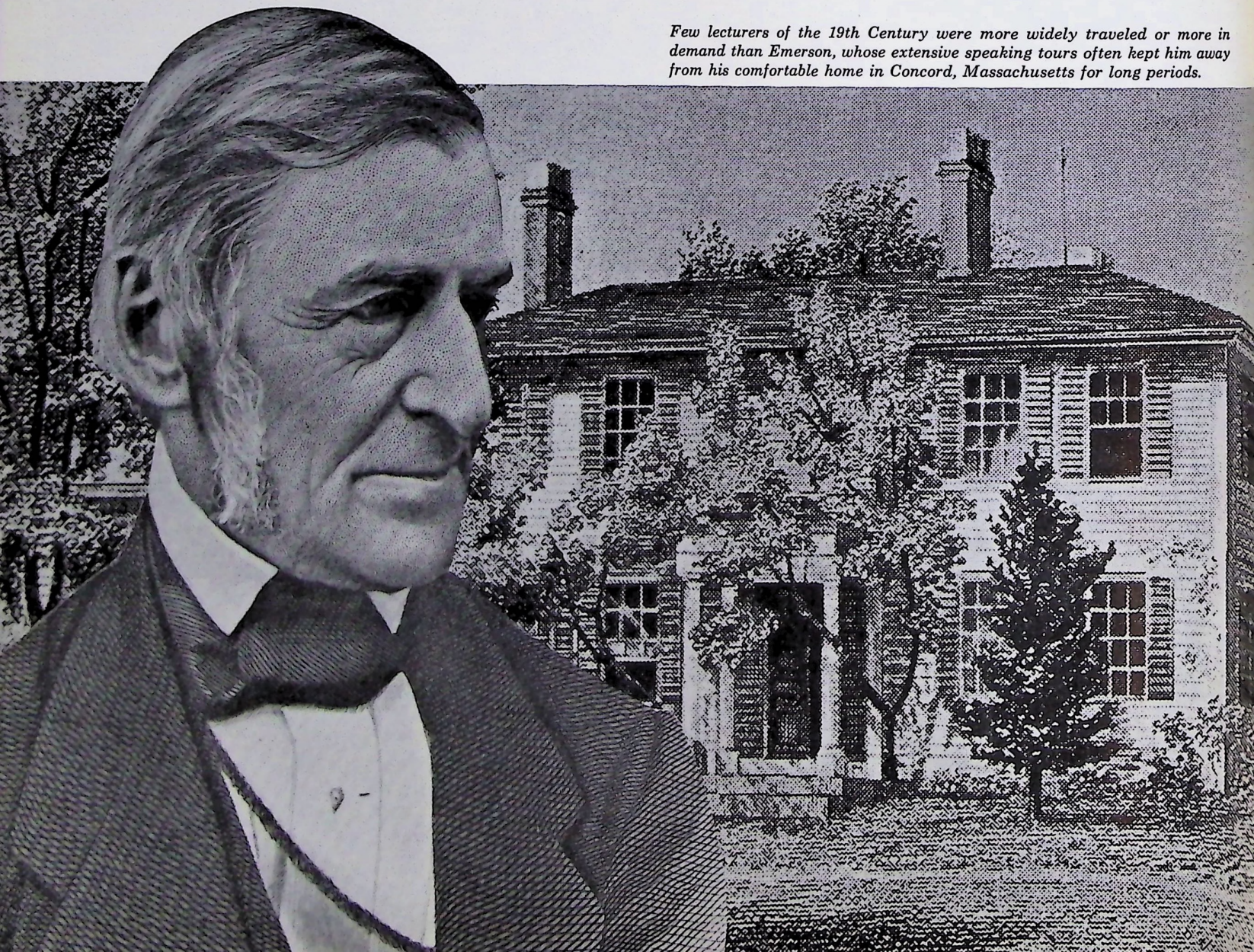
EMERSON

RALPH WALDO EMERSON was born in Boston, Massachusetts, on May 25, 1803, the son of a prominent Unitarian minister. He was educated at the Boston Latin School and at Harvard College, from which he graduated at eighteen. On leaving college he taught school for some time, and in 1825 returned to Cambridge to study divinity. The next year he began to preach; and in 1829 he married Ellen Tucker, and was chosen colleague to the Reverend Henry Ware, minister of the historic church in Hanover Street, Boston. So far things seemed to be going well with him; but in 1831 his wife died, and in the next year scruples about administering the Lord's Supper led him to give up his church. In sadness and poor health he set out in December on his first visit to Europe, passing through Italy, Switzerland, and France to Britain, and visiting Landor, Coleridge, Wordsworth, and, most important of all, Carlyle, with whom he laid the foundation of a life-long friendship. On his return to America he took up lecturing, and he continued for nearly forty years to use this form of expression for his ideas on religion, politics, literature, and philosophy. In 1835 he bought a house in Concord, and took there his second wife, Lidian Jackson. The history of the rest of his life is uneventful, as far as external incident is concerned. He traveled frequently giving lectures; took part in founding in 1840 the *Dial,* and in 1857 the *Atlantic Monthly,* to both of which he contributed freely, and the former of which he edited for a short time; introduced the writings of Carlyle to America, and published a succession of volumes of essays, addresses, and poems. He made two more visits to Europe, and on the earlier delivered lectures in the principal towns of England and Scotland. He died at Concord on April 27, 1882, after a few years of failing memory, during which his public activities were necessarily greatly reduced.

At the time of Emerson's death, he was recognized as the foremost writer and thinker of his country; but this recognition had come only gradually. The candor and the vigor of his thinking had led him often to champion unpopular causes, and during his earlier years of authorship his departures from Unitarian orthodoxy were viewed with hostility and alarm. In the Abolitionist movement also he took a prominent part, which brought him the distinction of being mobbed in Boston and Cambridge. In these and other controversies, however, while frank in his opinions, and eloquent and vigorous in his expression of them, he showed a remarkable quality of tact and reasonableness, which prevented the opposition to him from taking the acutely personal turn which it assumed in relation to some of his associates, and which preserved to him a rare dignity.

Recognition of his eminence has not been confined to his countrymen. Carlyle in Britain and Hermann Grimm in Germany were only leaders of a large body of admirers in Europe, and it may be safely said that no American has exerted in the Old World an intellectual influence comparable to that of Emerson. ♦

Few lecturers of the 19th Century were more widely traveled or more in demand than Emerson, whose extensive speaking tours often kept him away from his comfortable home in Concord, Massachusetts for long periods.



From Emerson's book-lined study came some of the most inspirational and most frequently quoted writings in American literature.

A Harvard graduate at 18.

A minister for 10 years.

He lectured for 40 years.

Emerson – wise American.

This is love, who, deaf to prayers,
Floods with blessings unawares.
Draw, if thou canst, the mystic line
Severing rightly his from thine,
Which is human, which divine.

Ralph Waldo Emerson

FROM THE WISDOM OF EMERSON

Our greatest glory consists not in never falling, but in rising every time we fall.

If you would lift me, you must be on a higher ground.

Whatever you do, you need courage. Whatever course you decide upon, there is always someone to tell you you are wrong. There are always difficulties arising which tempt you to believe that your critics are right. To map out a course of action and follow it to an end requires some of the same courage which a soldier needs. Peace has its victories, but it takes brave men to win them.

For every minute you are angry you lose sixty seconds of happiness.

Make the most of yourself, for that is all there is to you.

The crowning fortune of a man is to be born to some pursuit which finds him employment and happiness, whether it be to make baskets or broadswords, or canals, or statues, or songs.

Men love to wonder, and that is the seed of our science.

What I must do is all that concerns me, and not what people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to look after your own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.

Some thoughts always find us young, and keep us so. Such a thought is the love of the universal and eternal beauty.

It is one of the most beautiful compensations of this life that no man can sincerely try to help another without helping himself.

Never lose an opportunity of seeing anything that is beautiful, for beauty is God's handwriting – a wayside sacrament. Welcome it in every fair face, in every fair sky, in every fair flower, and thank God for it as a cup of blessing.

All I have seen teaches me to trust the Creator for all I have not seen.

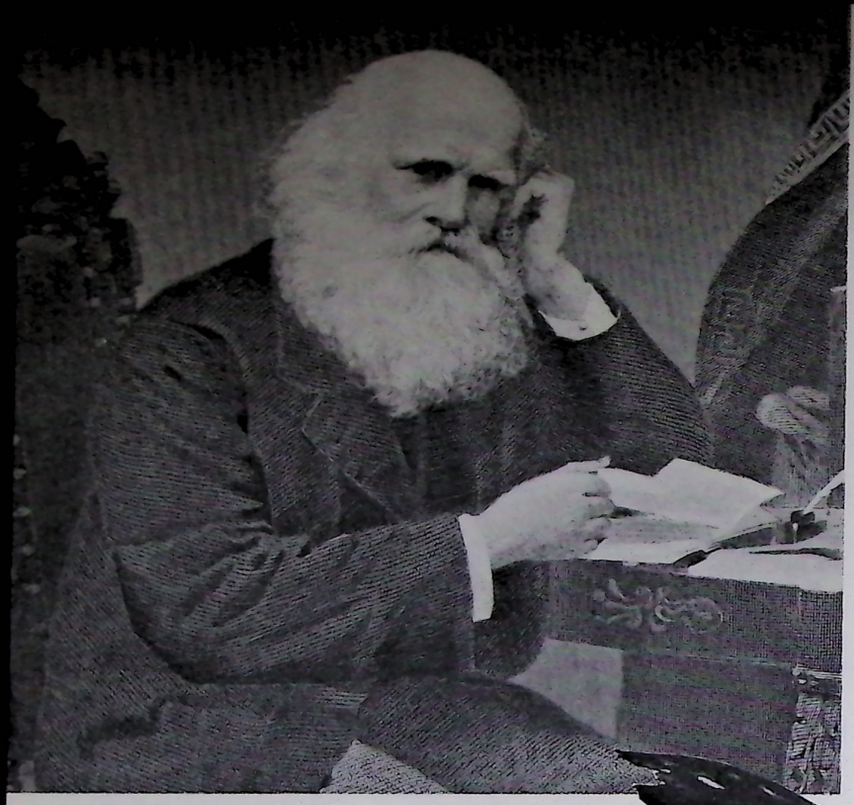
Commerce is of trivial import; love, faith, truth of character, the aspiration of man, these are sacred.

Do not tell me the books you have read; let me glean it from your conversation. Do not tell me of the people you associate with; let me observe it by your manners.

In every man there is something wherein I may learn of him, and in that I am his pupil.

There is a time in every man's education when he arrives at the conviction that envy is ignorance, that imitation is suicide, that he must take himself for better for worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil, bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried.

What a man does, that he has. What has he to do with hope or fear? In himself is his might. Let him regard no good as solid but that which is in his nature and which must grow out of him as long as he exists.

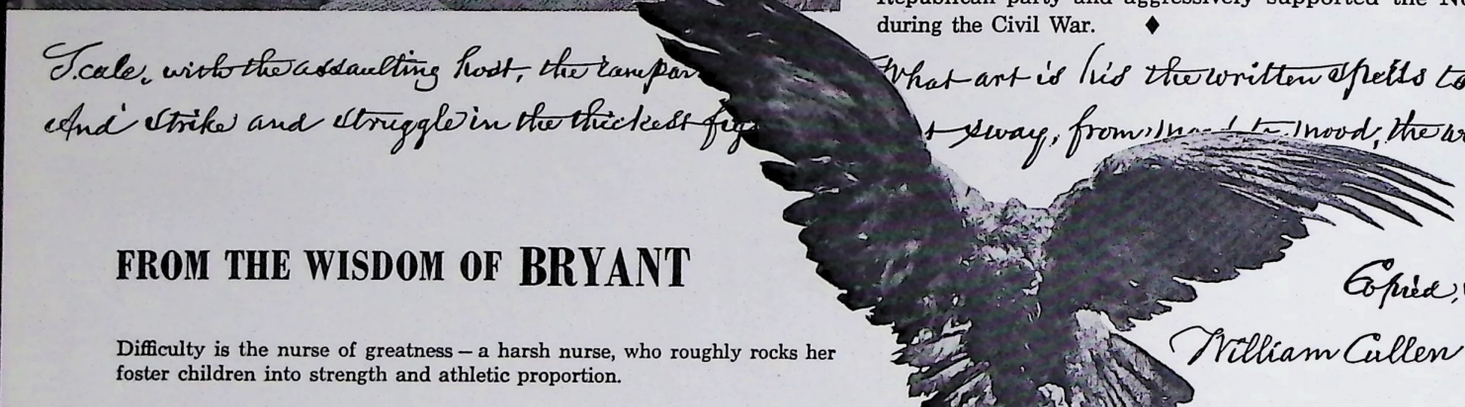


BRYANT

WILLIAM CULLEN BRYANT, American poet and journalist, was born November 3, 1794, at Cummington, Massachusetts. His father early encouraged him to rhyme and published the boy's Federalist satire on Thomas Jefferson, *The Embargo, or Sketches of the Times*, in 1808. In 1811, following a year of study at Williams College, Bryant wrote the first draft of *Thanatopsis*, which won him recognition when published in the *North American Review* in 1818.

Bryant studied law and practiced in nearby Plainfield before moving to Great Barrington, Massachusetts, where he labored hard for a small salary in the civil courts, was elected to minor town offices and married Frances Fairchild, "fairest of the rural maids." Some of his best poetry was written during this period, including a slender volume of *Poems* published in 1821 and some contributions to the *United States Literary Review* of Boston.

Leaving the law and the Berkshires in 1825, Bryant moved to New York to edit the *New York Review*. He joined the staff of the *New York Evening Post* as assistant editor in 1827 and remained, later as editor and part owner, until his death, June 12, 1878. The *Post* backed so many minority causes that it never brought Bryant a large income, but what he earned he invested shrewdly in real estate and in his last years he was a wealthy man. He helped organize the Republican party and aggressively supported the Northern cause during the Civil War. ♦



FROM THE WISDOM OF BRYANT

Difficulty is the nurse of greatness – a harsh nurse, who roughly rocks her foster children into strength and athletic proportion.

Eloquence is the poetry of prose.

The press, important as is its office, is but the servant of human intellect and its ministry is for good or evil, according to the character of those who direct it. The press is a mill that grinds all that is put into its hopper. Fill the hopper with poisoned grain and it will grind it to meal, but there is death in the bread.

He is a fool who only sees the mischiefs that are past.

Poetry is that art which selects and arranges the symbols of thought in such a manner as to excite the imagination the most powerfully and delightfully.

The fiercest agonies have shortest reign.

All that tread the globe are but a handful to the tribes that slumber in its bosom.

If you have learned a truth which needs no school of long experience, that the world is full of guilt and misery, and have seen enough of all its sorrows, crimes and cares to tire you of it, enter this wild wood and view the haunts of nature. The calm shade shall bring a kindred calm, and the sweet breeze that makes the green leaves dance shall waft a balm to your sick heart.

The groves were God's first temples, before man learned to hew the shaft, and lay the architrave, and spread the roof above them; before he framed the lofty vault, to gather and roll back the sound of anthems.

In Homer's "Iliad," a translation of which was one of Bryant's last works of importance, Ganymede is carried off to become cupbearer to the gods.

To Bryant, shown at work in his library, editing was a vocation and poetry an avocation.

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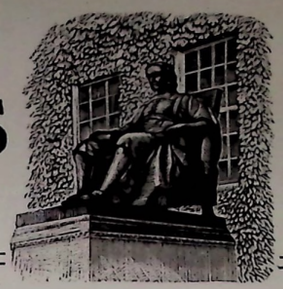

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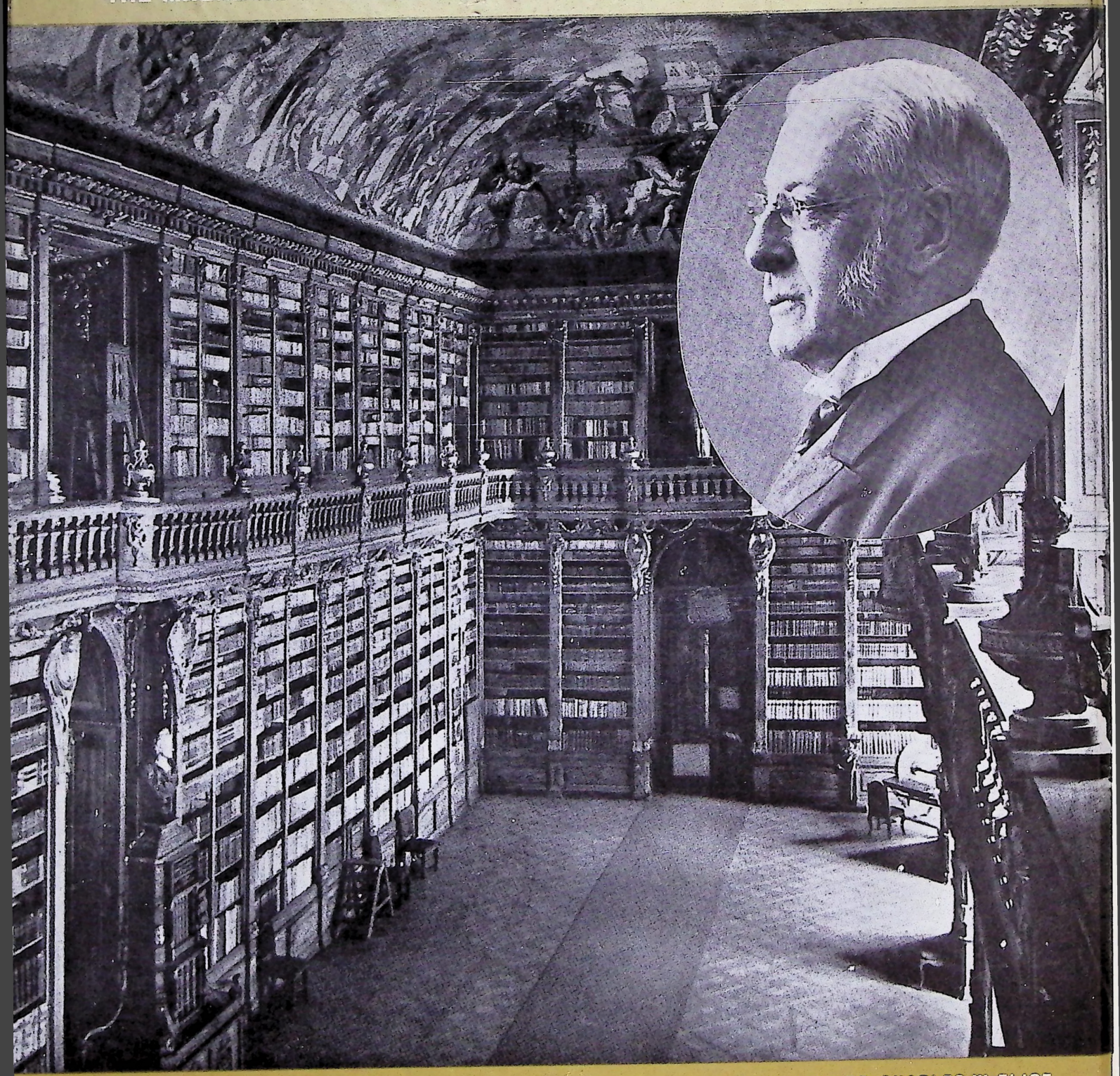

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